

Acts of the Dispute and Conference holden

at *Paris*, in the Moneths of Iuly
and August. 1566.

*Betweene two Doctors of Sorbon, and two Mi-
nisters of the Reformed Church.*

A most excellent Tract, wherein the learned may
take pleasure, and the ignorant reape
knowledge.

*Translated out of French by Iohn Golburne,
and diuided according to the daies.*

Magna est veritas & praeualet.

Ecclesiasticus. 33. 16.

*Behold how I haue not laboured only for my selfe,
but for all them also that seeke knowledge.*



L O N D O N
Printed by Thomas Creede.
1602.

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Translated out of French by John Golborne
and divided according to the chapters.

With an English Preface.

Eccl. i. 1. I have not laboured only for my self,
but for all them which seek knowledge.



LONDON
Printed by Thomas Crecde.
1602.



TO THE RIGHT

Honorable Sir *Thomas Egerton* Knight: Lord
Keeper of the great Seale of England: Cham-
berlaine of the Countie *Palatine* of *Chester*: and of
her Maiesties most Honorable priuie Counsaile. Id
-by *L. G.* wisheth all health, honour, and
aid to *eu*erlasting happinesse.



Right Honourable, my good
Lorde: If affectionate dutie
shall be held presumption, or
any taxe me of rashnesse, for
still troubling your Lordship
with my rude labors; I plead
mine excuse, with the Poet *Affranius*: who
(blamed for guilt of like crime to *Traian*) yet
dared to present him, with homely Poems:
excusing himselfe still, with the curtesie of
the Emperour, which as Princely accepted,
as the other poorely offered: And so shrow-
ded with the shelter of your honorable cur-
tesie, I shall be shielded from the stormes of

The Epistle Dedicatorie.

idle imputations, stop (as did *Affranius*) the
mouthes of my Taxors, and aduenture once
more to present vnto your Lordship, my pri-
son-night-watches, as a simple token of my
thankfulnesse, and pledge of further dutie:
then deeming my selfe happie, when I may
acknowledge your honourable goodnesse,
with any performance of dutie, or accepta-
ble seruice to your Lordship, to whom, both
my self, and poore endeouours, are wholly de-
uoted. The worthy and necessary vse of this
Treatise, I leaue to the graue iudgment of lear-
ned *Censors*: and in all dutie and zeale, do of-
fer it to your Lordships Patronage, & assure
me of your like good (as former) acceptance.
For a good vine yeeldes grapes, still answe-
rable to it nature, and an honourable mind,
the fruits of an honorable disposition. Long
liue, and prosper (ho. Lord). *Pater sis Patriæ,*
& *Ecclesiæ, & Reipublicæ charus.* So in all hu-
militie, I take leaue. Fleete this 25. of March.

1602.

Your Lordships most bounden
in all dutifull affection;

John Golburne.



The Translator to the Christian Reader.



*A*mongst all the meanes, prescribed by
wisdomme, to attaine the perfection of
true knowledge, there is none (good
Reader) in my poore conceit, more ne-
cessarie for the ignorant, next to the
fountaine of life, the word of God, then
the reading of Controuersies; wherein
the truth is debated, the reasons on both sides deduced, and
laid open to the view, and Readers iudgement. For, as by
striking together of the steele & flint, the fire is out forced:
euen so by disputation and conference, the truth is boulded
out, and decyded. But because it is hard for a blinde man
to iudge of colours, and we being all blinde by nature, and
ignorant of God and goodnesse, are of our selues vncapable
of right iudgement in matters of faith: for flesh and bloud
cannot attaine vnto it; neither can the naturall man dis-
cerne the things of God: we must therefore vse the appoin-
ted meanes of our saluation; namely, hearing, reading, and
meditating of Gods sacred word: which is onely able to
make vs wise vnto saluation, and to enlighten the eyes of
the simple. So that by this touchstone, and faithfull inuo-
cation of God, in the name and sole mediation of Christ Ie-
sus, for the direction of his holy spirit; wee shalbe enabled
to know all things, and to trye the true and pure Gold from
the false and counterfeit: and then (comparing the sayings
and

The Preface to the Reader.

and assertions of both sides, with the sincere & undeceivable milke of Gods word) we shalbe likewise able to discern the spirit of God, from the spirit of Error: and discerning, shall perceiue the incomparable beautie of the one, and the ugly deformitie of the other. Which thing waighing with my selfe, and finding in this Treatise, both the deepnesse of Sathan, and the inuincible force of truth, which is the power of God vnto saluation of all true beleeuers, I resolved at the speciall instance of a religious friend, who had begun the Translation, to attempt, effect, and finish the same: which by diuine assistance, I haue faithfully performed, and here present it to thy view. Read it with consideration, consider thereof with iudgement, and iudge with discretion; so shalt thou finde not onely pleasure, but much profit, in matters discussed of greatest moment. For which, and all things else, giue God the glory, make use for thine instruction, and accept my poore endenour; whose desire was to do thee good. Farewell.

Thine in the Lord,

I. G.



The Preface containing the occasions
of the Dispute following.



Or that I doubt not, but many persons (filled with the commō brute of the conference should bee made at the house of my Lord the Duke *de Montpensier*, betweene the Doctors of the one part, and the Ministers of the other, appointed for that purpose) desire to know the truth: and that others speake thereof diuersly, according to the reports thereof made vnto them, or their conceiued imaginations concerning the same: Me seemeth, that to satisfie the one, and take from the other all occasion of lying or giuing credit to lies: it should bee good to put briefly in writing all the matter as it passed: and likewise to declare, what was the motiue, & first occasion of the same.

My Lord the Duke of *Montpensier*, who (as each one knoweth) is very zealous of his Religion, and dearely loueth his children; seeing that his daughter the Duchesse of *Buillon* was departed from the Komish Religion, thenceforth to follow that of Iesus Christ: and that without chilling, shee still perseuered, and more and more increased in the knowledge and feare of God: in zeale, godlinesse, and all other

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good

good and commendable vertues; (his speech he had in the beginning with her, and other meanes he had since assaied, to reduce and call her backe from the way wherein shee was, nought preuailing) : willed for a last remedie, to attempt if he could, to winne her by the meanes and remonstrance of a Doctor named *Vigor*, whom he much esteemed. And to the end that the said Lady should remaine more satisfied, hauing called my Lord of *Buillon* her husband, hee declared vnto him his minde, and said; hee was contented that the said remonstrance should bee made to his daughter, in the presence of some Ministers; as namely of *Spina*, & such others as she should please to choose: to the ende that had they any thing to say against the doctrine of the saide *Vigor*, they should alleadge it; And if after they had conferred together, they were not confuted by him, and wholly vanquished, that his daughter should then abide in her opinion; without that hee, or some others of his side would euer assay ought to diuert her.

My Lord *de Buillon* promised to accomplish his commaund therein: and to shewe his obedience to him. Shortly after hee imparted the same to my Lord the Admirall; by whose aduice, and other Lords which hee spake too, *De Spina* was suddenly sent for; who beeing come vnto them, and hauing vnderstood all that aforesaid, said; that hee hoped for little fruite of all this Conference; considering the qualitie and humour of the man with whom hee was to deale: because hee is much more partiall
for

The Preface.

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for the Pope and his traditions, then zealous for the word of God, and truth of Iesus Christ. Which thing, those that were present did well approoue. Neuerthelesse, hee was purposed for two considerations, to present himselfe at the said Conference: the one, to support and stablish my said Lady *de Buillon*, against the Sophismes, and cauillations of the said *Vigor*: the other, to take from him the occasion to boast (as his custome is) that the Ministers durst not appeare before him.

And then was the proceeding and order aduised of, which they should hold in the said Conference. And that the said *De Spina* should first require, that it might be authorized by the Kings permission: Afterwards, that to auoyd all confusion, it should bee made in the presence of a few persons; Thirdly, that there should bee some certaine theame and subject proposed, wherof they should conferre: Fourthly, that there should be two Moderators of the whole Action, and two others deputed, faithfully to collect all the reasons and arguments which should bee brought forth by the parties.

All which things hauing beene proposed to my Lord the Duke of *Buillon*, as well by *Monsieur* the Admirall: as by the said *De Spina*, hee found them very reasonable, and promised to giue the best order he could to all the businesse: admonishing *De Spina* to be readie the first day of Iuly, 1566. for after dinner hee should make the said Conference. By meanes whereof, the same *De Spina* to prepare himselfe, went to finde out *Monsieur Barbasté*, Minister

to the Queene of *Nauarre*, whom hee prayed to vouchsafe to accompany, and second him in the said conference. Which he graunting, both two, together with three other Gentlemen, left by my said Lord *de Buillon* to conduct them; went after dinner, the day and yeare aboue said, to the house of my Lord the Duke *de Montpensier*; where when they were arriued, the Duke *de Buillon* aduertised thereof by one of the said Gentlemen, came vnto them in the Hall where they were. And speaking to *De Spina*, demanded of him (induced as is likely by the Doctors, assembled in the chamber whence hee came) if he were purposed and resolved to pray, after the custome of the reformed Churches, before they began the said conference. He answered yea: and that neither he, nor his companion, could not, nor ought to attempt a thing of such importance, as to handle the Mysteries of Christian Religion; without first being prepared therevnto by the inuocation of Gods name. That heard, hee entred the chamber where the Doctors were assembled: and hauing communicated to them the answere of the said Ministers, they appointed Doctor *Ruze*, to declare vnto them, that they would not be present at their prayers, and that no more reasonable it was, that they should bee there, then they at their Masse. The Ministers answered: that they could not with good conscience begin the conference, before they had prayed vnto God: and that it was in the Doctors choise & pleasure to be present, or absent at their praier; And they for their part would content themselues to pray in the place & assembly, wherin the conference should be

be made. But neuerthelesse, that their prayers, which are (as they themselues confesse) conformable to the pure word of God; and their Masse, wherein are many things contrary therevnto, (as they may easily know and iudge that will trie and examine it by the rule of the scripture) were not like things; And so, by meanes of the impietie and Idolatrie which is in their Masse, they could not any way communicate thereat, without offence to God, and making themselves highly culpable before him: but that he, and the other Doctors his companions could not be letted by any such difficulties to be present at their prayers: For as much as there was no article which (by their owne confession) was not holy, and according to God. Herevpon replied Doctor *Raze*, that the Ministers staied on a thing of small moment. And they answered, that the principall exercise of Christian Religion, was prayer: and that it is a necessarie mean to obtaine the fauour and grace of God; without which, men cannot attaine successe, nor any good speed in all their workes: and that therefore the omission thereof was verie pernicious. And that they for their part were abashed, that he, which called himselfe a Doctor, and Diuine, should make so litle account of praier; which is the true practise, fruite, and vse, of all the knowledge which can be had of God, and his word: and that therein one may know what was the iudgement of them, which measure diuinitie by Idle and vaine speculations. Then said he vnto them: that the Duke *de Montpensier*, would neuer suffer, he should so be braued in his owne house: nor that it should bee said, that the Ministers had made

their prayers. Wherevnto answered the Ministers, that to braue, was a thing contrarie to their profession. And that so farre off were they from brauing of Princes, (to whom they owed all honour, feare, and obedience) that they would condemne themselves if so be they had vsed it, to a man of the basest qualitie in the world. And added moreouer, that the Doctors, and such others, which charged them with such slaunders towards Princes, to stirre vp, and moue them against them, should be assured they should once answere before God for the same. Herevpon spake Doctor *Ruze*, and demaunded of the Ministers, why they stood so stifly vppon that point of prayer. They for answere proposed vnto him; first, that the end of the Conference, was to manifest the true meaning of the scripture, and make the hearers vnderstand it: which thing could not be done, without the spirit of God; who enlightheth the minde and vnderstanding to comprehend it; and openeth the mouthes to expresse the same: And therefore it behoueth to implore and obtaine his grace by prayers. Afterwards, that God commaunded all those that want wisedome, to aske it of him; and to seeke what they would finde; and to knocke, if they would haue him to open vnto them. All which things cannot otherwise bee obtained, then by prayers. And therefore concluded, that for this cause they were necessary. They alleadged further, that all things ought to be reduced to the glory of God: and that inuocation was therefore requisite in the beginning, and thankesgiuing at the ending and consummation of all our workes, nor more, nor lesse, then

then wee beginne and finish our repast, in blessing and praising the name of God.

Then said Doctor *Ruze* vnto them, that they would not hinder them to pray vnto God : but that they should do it in their hearts. And they answered: that it was not sufficient; but that it behoued to pray also with the mouth, as *S. Paul* commandeth: withdraw your selues then into some place apart (said hee) and make your praiers all alone. They answered : that in such an act, it ought not so to be done: and that they were bound by the cōmandement of God, to make their light to shine before men, to the end, that seeing their good works, they might haue means to glorifie God, and to be therby edified. Also that in so doing, they might giue occasion of scandall to their neighbours, confirming the euil opiniō imprinted by their aduersaries in some of their doctrine and exercises : to wit : that by reason of the errors and blasphemies which were therein ; they dared not to publish the same: and that to quite them of this slander, meet it was, that as they spake in publike, their praiers should be also in publike. To be brieft, that they ought not, neither could they with reason refuse that which the King had graunted vnto them in the Conference of *Poissy* : where, in all the assemblies there made, they were alwayes permitted to pray to GOD publikely, before they spake of any matter. And added for their last reason, that it was verie needefull to comprehend in theyr prayers them, and all those that should be present at the said conference : to the end, that God might grant grace both to them and others, to dispoile them wholly of all
their

their passions : and that there should bee nothing which might hinder them, to iudge rightly of whatsoever should be proposed on the one side, & on the other : And that he would also make the hearers docible and attentive to gather to themselves some profit thereof. I shame here to recite one word which scaped from Doctor *Ruze* in this behalfe : who in contempt of God, and his seruice, said : that if the Ministers would goe pray, he would go pisse during the time of prayer. Wherevpon the Ministers cryed out, saying : What resolution? what counsell? what good word can be hoped for, of a heart filled with so an apparant contempt of God?

My Lord the Duke of *Buillon*, and the said Doctor *Ruze*, seeing the Ministers settled, and firme in this, not to enter into any conference before prayers were made, in the presence of the assembly, where the same should be made : after they had reported the same to my Lord *de Montpensier*, and the Doctors which were with him; they purposed to send them backe; and that on this condition they should not conferre with them.

Herevpon they departed : and as they were now arriued at the little Bridge of our Lady, they called them backe, and they forthwith returned; supposing they would graunt them what they requested. But herein were they deceiued. For Doctor *Ruze* came towards them to the gate, and for a finall resolution, said vnto them : that if they would pray, they would giue them a house neare at hand : but that my Lord *de Montpensier* would not permit, they should make them in his house; nor that any of his family should be

be present thereat. Wherevnto they answered, that they now yeelded lesse vnto them, then in the beginning they had done : and therefore they could not answer otherwise then they had answered.

The Doctor *Ruze* addressed particularly his speech to the Minister *De Spina*; to whom in scoffing maner, he said two things : that he well saw, he had no great desire to enter disputations : and that in times past he had bene of their company; but that he was now cut off from them. Wherevnto answered *De Spina*, that had he fled the conference, he would not in that great heate, haue come eight long miles, nor left his Church, which was to him more deare and acceptable then any other thing, to finde them in their owne houses. And as touching his departing from them, that hee thanked God hee had withdrawne himselfe from them : and that it was the greatest good, that euer happened to him. And to the end that hee and his companions should no way doubt but that hee was readie to conferre with them, he shewed them a way, by which both parties might be satisfied: to wit, that they should confer together by writing : shewing, that it should be much more profitable; for as much as by that meane, they should withstand all contentions : that the arguments and answeres should better be meditated and digested : that many should thereby be edified, and in so dooing, there should be no daunger, that by adding or diminishing, they should bee any way altered.

Ruze answered, that they could write nothing which hath not beene written. And *De Spina*

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replied;

The Preface.

replied; that they could not also speake ought, which hath not bene spoken. This was the end and conclusion of al their speeches. Wherby may be seene, what will the Doctors had to conferre with the Ministers: to whom, at their arriual (to stop their passage) they proposed such a condition, as they were well assured, should neuer be accepted of them: namely to enter into publike conference of the scripture, before they had publicly prayed to God in the place and assembly where it should be made.

Moreover one may also iudge, what was their intention, by the order they had giuen, to direct their conference. For in stead of procuring some place and rest to the said Ministers, which were come vnto them; there were at the least, a hundred persons of all qualities about the Ministers, to astonish them: some by scoffes: others by iniuries: others by threats. So that, had it not bene the care which the three gentlemen of the Duke of *Buillon* had of them, and to drine them often back, which approached too neare them; they had bene in danger to haue suffered outrage. One may also imagine, how the Doctors do endeuour to serue God, and pray vnto him: seeing they cannot endure him to be prayed vnto in their presence. And for conclusion, what vnderstanding can they haue of the scripture? with what faithfulnessse can they handle it? And what dexteritie and facultie can they haue to preach it, considering they disdaine, and thinke it straunge, that for the obtaining of all these things, God should be prayed vnto in their presence? As though their sufficiencie were in themselves, and that it came not from him who is
the

The Preface.

the wel-spring and author of all light.

It followeth: of the occasions declared in the precedent Preface, and first of the Dispute on Wednesday the ninth of July, 1566.

Albeit the Doctors by the meanes heere before declared, had sought occasion to hinder the conference which was to be made betwene them and the Ministers, in the house of my Lord *De Montpensier*: Neuerthelesse, to auoyd the euil opinion that might be conceiued of them, by reason of their refusall, to enter into the said conference, they raised a rumour, that the Ministers, percciuing themselves weake, and that their doctrine was vncertaine, had fled the combat. Which thing beeing come to the eares of the King and Queene, *Monsieur* the Admirall, (seeing it might bring some scandall and damage to the reformed Churches, if it were not presently met with: knowing also, that it was a false reproach which they had put vpon the Ministers, began to excuse them: assuring the King and the Queene, that the Ministers would alwaies be readie to conferre with the Doctors, and to defend by the scripture, the confession of their Churches, in what place soeuer, and before such persons, as they would it should bee. So that they were permitted to pray vnto God (as they had required) in the beginning of their conference, and that they should there obserue the order and meanes which they had proposed, or other better, as they should thinke good: to the end to auoyd all wranglings, and the confusion of voyce and cries, as is ordi-

narily seene in schooles, and disputes of Sophisters, and contentious persons.

My Lord of *Neuers* hauing vnderstood these words of my Lord the Admirall, found them verie reasonable; and perswaded (as it is certaine) first by the spirit of God, and afterwards by a haughtinesse and generositie of heart; which thrust him forward, with a will to vnderstand the truth of each thing, solicited the King and Queene, that by theyr commission, and vnder their authoritie, the said Conference might bee established: And so wrought he, that hee obtained of their Maiesties what hee demanded. By meanes whereof, hauing aduertised my Lord the Admirall of theyr pleasures, they consulted together, of the order should bee held in the same conference. And resolved in the end, that my Lord *De Neuers*, and my Lord the Duke of *Builton*, should bee the chiefe Iudges therein; and that of the one side, and the other, should some Gentlemen be present, to bee witnesses and beholders, of whatsoeuer should bee done in the same. And further, that there should be two Notaries of both sides, of the cite for at *Paris*, which should put in writing, and signe whatsoeuer should be alleadged, and proposed by the parties.

These conditions thus conceiued, and agreed of among the said Lords, were also accepted by the Doctors, *Vigor* and *De Sanctes* of the one partie, and by the Ministers *De Spina*, & *Sureau*, of the other partie: Who began to assemble themselves together on Tuesday the ninth of Iuly, 1566. in the house of my said Lord of *Neuers*, where in his presence, and of
other

other Lords which were with him, (after prayers made by the Ministers, in the absence of the Doctors, who because they would not be present, had withdrawn themselves apart) Doctor *Vigor* spake, and began by protestation: That the cause why hee and his companion were entred into Conference with the Ministers, was not to be instructed in any point of Religion: nor any way to withstand the Constitutions of the Councels, and chiefly that of *Trent*, by which they are forbidden to dispute with heretikes: And that they for their part, were wholly resolved to abide in the faith of the Romish Church: but that at the request and pursuite of the Lord *de Montpensier*, (who for the reducing of his daughter Madame *de Buillon*, had required the said Conference) they were come thither to the end, to satisfie him, & declare the holy zeale they haue to seeke and bring backe to the flocke, those which are thence departed.

Wherevpon (their speeches ended) the Ministers speaking, protested likewise, that, that which had led the to conference with the Doctors, was not, because they doubted of any article contained in their confession, which they knew to bee drawne from the pure word of God: but that it was to maintaine the same, against the Sophistries and cauillations of the which would impugne it, and to retaine Madame *de Buillon*, in the good and holy institution, which shee had receiued by the grace which God had giuen her.

Thus the protestations on both sides made, the Ministers supposed that the Doctors (the following the intention of my Lord *de Montpensier*, and the desire of Madame *de Buillon*) should haue begunne

the Conference by the Dispute of two points, the Supper, and the Masse. But as they that will besiege and batter a Towne, begin a farre off to make their Trenches, and approaches: to prepare themselves to the deciding and conference of the said two points, they began to lay their foundation, by the authoritie of the Church: wherevpon they would establish the certaintie of the Articles of faith, and generally of all the holy Scripture. And therefore the demaunds and obiections were proposed by the Doctors. And the answeres giuen by the Ministers; *De Sainctes* beginning, and *De Spina* answering; as followeth.





Actes of the Dispute and Conference holden at *Paris*.

Question.



Herevpon doo you ground your Reli-
gion?

Answer.

Vpon the word of God.

Question.

What do you vnderstand by the word
of God?

Answer.

The writings of the Prophets and Apostles.

Question.

Doo you receiue for their writings all the bookes of the
Bible, as well of the olde, as the new Testament, attributing
vnto all, one like authoritie?

Answer.

No: but following antiquitie, wee distinguish betweene
the Canonickall bookes, and the Apocriphe: calling those
Canonickall, vpon whose doctrine, the faith and all Christian
religion is builded: And those Apocriphe, which haue not
such authoritie that wee may build or establish vpon them
any Article of faith; but are proper to teach and well go-
uerne the estate of life, and manners of Christians: by rea-
son of the goodly, and notable sentences which are comprised
in them.

Question.

By what meanes doo you know, that the one is Cano-
nically,

nicall, the other Apocripha?

Answer.

By the spirit of God, which is a spirit of discretion, and enlightneth all those vnto whom it is communicated, to make them capable, to bee able to iudge, and discern things spirituall, and to know and apprehend the truth (when to them it is proposed) by the witnesse and assurance, which thereof it giueth them in their hearts. And as wee discern the light from darkenesse by the facultie of seeing, which is in the eye: euen so may wee easily seerate and acknowledge the truth from vntruth, and from all things in generall, which may be false, absurd, doubtfull, or indifferent, when as we are furnished with the spirit of God, and guided by the light, which it lightneth in our hearts.

Question.

Yea: but some man may boast to haue the spirit of God, which hath it not. And we see by Histories, that all heretikes haue euer thought to haue the truth on their side, and endeouored to authorise their doctrine by inward reuelations, which they feigne to haue receiued of Gods spirit: Whereby it may appeare what daunger there should bee to referre the censure of a booke, or doctrine, to the witnesse of the spirit of God, which one particular man shal imagine or feigne to haue receiued in his heart.

Answer.

Very easie it is to auoyd such daunger, in following the counsell which Saint *Iohn* doth giue vs in his first Catholike Epistle; not to beleue indifferently all spirits, but to proue and diligently to examine them, before wee receiue or approve what they propose. And the triall to be made in such a case is, first to regard the ende wherevnto a doctrine tendeth, which shall be declared vnto vs: or a booke that shall be presented vnto vs: For if it tend to establishe and aduance the glory of God; it is true: as Iesus Christ saith in S. *Iohn*, That he which seeketh the glory of God, is truth, and there is no vnrighteousnesse in him.

After.

Afterwards we must consider whether being reduced to the proportion, and the analogie of faith, (as saith S. Paul) it well agreeth and accordeth with the principles and foundations of Religion. *Rom. 12: 6.*

Obiection.

All say, and may say as much thereof: and therefore this reason is no sufficient argument (as I conceiue by effect and other proofes) how I ought to stay my selfe thereupon. Moreover, this answer passeth the limits of the proposition: For it presupposeth the Scripture to be the knowne foundation of Religion. And the proposition was to know the reason which should assure me, that the Scripture was of God, and that it behooueth to distinguish betweene the Bookes thereof.

Answer.

It is easie to iudge, if the end of the doctrine proposed, tendeth to establish and aduance the honour and glorie of God. As if men were exhorted thereby to withdraw wholly their trust from creatures, wholly to settle and repose themselves in God; to resort to him in all their necessities, and to depend vpon his providence in all their affaires, to praise and thanke him for all the goodnes they haue. This presupposed, no man could doubt, that the doctrine which tendeth to such an end, should not be good and receivable. And to that which hath bene proposed: that the former Answer was out of the limits of the first proposition it seemeth not: for that the first thing proposed, was: *What is the foundation of our Religion?* Whereunto it was answered: *That it is the writings of the Prophets and Apostles.*

Obiection.

This answer is common to the Lutherans and Anabaptists, yea also to the *Deistes*, which say more then all others, that they seeke the glorie of God: and all that which in the answer is written. And generally each man that should vse the like saying, should not cease to erre in all the Articles of the Creed, the first excepted. But to returne to the point

C

with

without so much wandering, it seemeth to vs not lawfull to vse the foundation of the Scripture, before it bee notorious and certaine that it is the holy Scripture, and that there is difference amongst the bookes thereof: And before it bee known that I haue particular inspiration of the holy Ghost; and that such a particular inspiration of the holy Ghost be a sufficient foundation of Religion.

Answer.

The *Deistes*, and other heretiques cannot bee holpen (by the foresayd answer) for confirmation of their errors: Forasmuch as the *Deistes*, denying Iesus Christ, cannot glorifie God: seeing that to glorifie the Father, it behooueth first to know and to glorifie the Sonne; no more also other heretiques: For that, not knowing the trueth, nor consequently Iesus Christ (which is the way, the life, and the trueth) they cannot know nor glorifie God. And touching that objected, that the answer was from the purpose; that may be iudged by the conference of the demand and answer. And for the latter point of the obiection, wherein it is sayde: that the reuelation which each particular man sayth hee hath of the Spirite of God, is to him the foundation of Religion: that was not answered; But that the foundation of all true Religion, is the doctrine of the Prophets and Apostles. Of the trueth of which, all the Church in generall, and the members thereof in particular, are assured, by the witnesse and inward reuelation of the Spirit of God.

Obiection.

Then it behooued to adde whatsoeuer is heere sayde to the other answer before it were good: and it seemeth, that the answer doeth containe (as it were) a mockerie. For it is certaine: that when all trueth is in the doctrine of a man, that man is no more euill, nor an heretique. But wee search out the beginning of trueth, what it shou'd bee. And touching the reply, which denieth that the particular reuelation is the foundation of Religion. There is no great

great difference: For if the particular reuelation bee a sufficient foundation for every one to know what is of the Apostles and Prophets, that particular reuelation by consequence is the foundation of Religion. For that is the foundation of knowledge, whereupon every particular man knoweth, and sayeth his Religion is founded.

Answer.

The answeres have bene made according as the demaundes haue beene propounded: and it will not appeare by the reading of them that they are willing to mocke: For in such a Conference as this, where the matter is to seeke out the honour and glory of God: Mockerie should bee ioyned with impietie. And as touching reuelation, that it is equall to the Scripture (which is the foundation of Religion) wee denie it, and say: they bee things different, although they be conioyned together, and that they doo follow the one the other, even as appeareth by that which is written in *Esay*: Behold my covenant with them (sayth the Lord) my Spirit that is in thee, and my wordes which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede. And that which followeth: From whence a man may iudge the distinction which the Prophet putteth between the reuelation of the holy Ghost, and the word.

*Esa. 59.
21.*

Obiection.

For conclusion of this Conference, I leaue each man to iudge of the agreement of the answerers and obiections. And for that which is alledged of the vnion of the word, and of the holy Ghost, out of the text of *Esay*: they are things from the purpose, and new matter. And we must not compare the reuelation of every particular person (whereof was the question) vnto that of the Prophet *Esay*: who had other proofes that the Spirit spake by him, and had oft times made demonstration thereof. And of all that aboue said, I leaue the iudgement to every Christian.

Answer.

We leaue also the iudgement of what hath bene spoken

ken of the one part and the other, to the hearers and readers. And for the passage of *Esay* produced, the question is not of the reuelation of the Prophet, nor of the spirit, communicated vnto him: but of the spirit, and the words which God promised to all his people: with whom he made his covenant. And as touching the other pretended proofes which the Prophet had of his vocation; we make no doubt thereof. But we say, that the principall and most assured was, that, which he had by the testimony of God his Spirit, as appeareth by the sixt Chapter of his Propheticke.

Obiection.

Be it so, that by the person of *Esay* he spake to his people, it followeth not that he spake not to *Esay* first. And I allow that he promised indeed his spirit to his people: that is to say, to his Church vniuersal. Not that he wil that every one, yea, being in this Church, may brag and vsurpe to haue this spirit particularly promised vnto him. And as touching the particular inspiration of *Esay*, it was not founded on his onely fancie, and presumption: but on the assurance that God gaue him by a worke supernaturall: as is said in the 6. Chapter. And further, it was not yet sufficiently founded to bee beleued, as hauing inspiration, had he not shewed the same by other effects, and by other Prophetes already come to passe. As it behooueth euery Prophet should doo, before he were beleued: But leauing all those things as farre fetched, and from the first proposition, I referre the iudgement as before.

Answer.

There is not one of the Church, if he be a true member therof, vnto whom the spirit of God is not communicated: As *S. Paul*, and *S. Iohn* in his first Catholique Epistle teacheth. And as touching the pretended presumption, there is great difference betweene the presumption and imaginations of the spirit of man (which is but darknesse, and of it selfe knoweth nothing of the thing of God) and the reuelations of the holy Ghost, which are certaine and assured. And where

Rom. 8 9.

1. Ioh. 22.

27.

where it is said, that the answers are farre off from the first proposition; if it be so, the demands are so also.

Obiection.

The conclusion is, if each one ought to be beleueed, in saying hee hath a particular reuelation of the holy Ghost, without otherwise shewing, that they are holy Scriptures: and that there is difference amongst them, let every one iudge if the demands and answers be pertinent to this difficultie, or no. And forasmuch as some of the newe doctrine doo shew no prooffe, more then others, of their particular inspirations, whether the one ought to be more beleueed then the other concerning the same.

Answer.

By the former answers it hath beene declared, how the reuelations pretended by particular persons, ought to be examined by the meanes, by which men may iudge whether they be of the spirit of God, or no.

Then spake Doctor *Vigor*, saying: that in the discourse aforesaid, he had vnderstood many sayings contained in the answers of the Minister, which were against the word of God: as when he said, that it behooueth first to honour the Sonne before the father: Which the said *Vigor* reproouing, the said *Spyna* maintained that thing to bee true: affirming, such proposition to be grounded and contained in the holy Scripture; as in the Gospel, and first Catholique Epistle of *Ioh. 5. 23.*
S. *Iohn.* I. *Ioh. 2.*

Vnto which *Vigor* replied; that in the said places, the 23. word (*First*) is not found. Neuertheles, least he fall on that which hath beene put forth and proposed in the beginning of the conference, he wil not now enter into the confutation of that saying: reseruing it to the end of all the conferences.

Answer.

The said *Spyna* required that *Vigor* should quote the places of the Scripture, which hee pretended to bee contrarie to that was contained in his answer. And where it is said, that it first behooueth to glorifie the Sonne before the

Father (according as it is written in the places aboue noted) for confirmation of his saying, hee proposeth this reason, founded on the Scripture. We cannot know the Father, if we haue not knowne the Sonne. Wee cannot glorifie the Father, if we haue not knowne him. Therefore it followeth; that the knowledge and glory of the Sonne, is a degree to come to the knowledge and glory of the father: which being referred by the said *Vigor*, to be more amply handled in the end and conclusion of all the conference, the said *Spyna* is so contented.

Obiection.

The sayd *Vigor* (without wading further in this dispute) obiectioneth: that by the same reason alledged by the said *De Spyna*, It followeth: that it first behooueth to honour the Father, before the Sonne: for by the Father wee come to the knowledge of the Sonne: as it appeareth by that which our Lord sayd to Saint *Peter*: *Caro & sanguis non reuelauit tibi: sed pater meus qui in Cælis est.* Flesh and blood hath not reuealed this vnto thee, but my Father which is in the heauens. Where it is manifest, that the heavenly Father did reueale to Saint *Peter*, that our Lord was the Sonne of the liuing God. Whereupon the sayd *Vigor* doeth thus argue. If the reason of the sayd *De Spyna* bee good: by the Father wee know the Sonne: it behooueth then to honour the Father before the Sonne.

Answer.

To follow the order of the knowledge we may haue of Iesus Christ, and of his Father proposed vnto vs in *S. Iohn*: It behooueth to beginne by the Sonne, and from the Sonne to come to the Father. For Saint *Phillip*, hauing once required that hee would shew vnto him, and his other companions, his Father, hee said vnto him: *Phillip*, hee that hath seene me, he hath seene my Father. To teach them, that the meane to come to the knowledge of the Father, is the precedent knowledge of the Sonne: which may bee also confirmed by that which is else where written: where Iesus

Ioh. 14. 9. Christ

Christ saierh: That no man knoweth the Father but the Sonne onely, and hee to whom the Sonne will reueale him. *Matth. 21*
 And to answere the authoritie of Saint *Matthew*, alledged by the sayd *Vigor*, the sayd *De Spyna* sayeth: that in the text by him produced, there is no mention made of the knowledge of the Father, nor of the meane to come vnto it. But onely of the reuelation made by the grace of GOD, and his holy Spirite vnto Saint *Peter*, and his other fellowes, to know IESVS CHRIST, and the Father in him. Whereupon *Vigor* sayde: hee referred himselfe to the hearer and reader, that his obiection is not answere, deseruing for another Conference, to treat more amply of that point (if hee will maintaine it) least hee should fall vpon that which hath bene formerly proposed; whereunto the sayd *De Spyna* answered, that hee so agreed.

The sayde *Vigor* (vpon an answere made by the sayde *De Spina*: where hee putteth difference betweene the certaine reuelation made by the Lord to a particular person, and the holy Scripture) addeth: that hee is abashed of the same answere, considering that men beleue not the holy Scripture: But in that they are accertained, that the Lord is authour thereof, who cannot lye. Then likewise, that if a particular man haue assurance, that the reuelation is made vnto him by the Lorde: or else, that one is assured of the reuelation made to another: as much is hee bound to giue faith to the reuelation, as to the Scripture. The which saying also, hee will not (as hee may) handle and declare at large: but come presently to the first question, which is not yet resolved. And prayeth the sayd *De Spina* to set forward the same.

Answer.

Where the sayde *Vigor* is abashed, that the sayde *De Spina* should say in one of his answeres, That the reuelation of the Lord and the word, were things different, the same is befallne him for not well conceiuing the sence of the saying: For *De Spina* will not put difference touching the certainty,

betweene the true reuelations of the Lord, and the Word: which (proceeding from him) is as true, as the reuelation; And the reuelation reciprocally, as true, as the Word. Yet doth it not therefore follow, that the word, and the reuelations of the spirit of the Lord (by the which we may be conducted to the vnderstanding of the word) are not things different: and that the one doth not go before the other. And where the said *Vigor* prayeth the said *De Spina* to hasten to the point, he answereth: That he cannot else where ground his answeres, then vpon the demaundes which be made vnto him.

Reply.

Whereunto the said *Vigor* replied: that hee referred himselfe touching the sence, to that which is touched in the answer of the said *De Spina*. And where he saith, that the word goeth before the reuelation: that is of no value to make difference vpon the question proposed. And to come to the point: the said *Vigor* demaunderth, whether a man may be assured that he hath reuelation from the Lord, that a booke, is a booke of the holy Scripture? and when he may iudge assuredly of his inward inspiration? Also, how he can assure any of this inspiration giuen him of the Lord?

Answer.

Touching the first Article of the last demaund: It is not a thing impertinent to distinguish the scripture from the interpretation thereof: inasmuch as they bee things diuers, and diuers gifts of the Lord. And to answer to the question proposed, how a particular man before the reuelation and inward testimonie of the spirit of God in his heart, may acknowledge that it is Canonically. The spirit of God varieth not from himselfe. And abiding in one particular man, he wil acknowledge the Scripture which is come from him, and beareth his markes. And for answer to the second demand, hee also saith: that the selfe same spirit, beeing likewise in a third person, will acknowledge both that the word, and the reuelation are of him, for the reasons alledged: That is to say, that the spirit of God in diuers persons is alwayes equall
and

and like vnto himselfe.

Obiection.

This is no full satisfaction to the first question proposed: by the which it was demaunded, how some man may iudge in himselfe that hee hath the holy Ghost, to discerne one Booke to be the holy Scripture, and another not, but Apocrypha: and how he may declare vnto another, that he hath his inspiration from God.

Answer.

The spirit of God, is called a scale in the scripture: there- *1. Cor. I.*
fore is it, that the first effect which it produceth in the heart *22.*
of him vnto whom it is communicated, is to assure him of
his presence. As for assuring a second person of the reuelation
that one hath received of the spirit of God, it is easie: For as-
much as the spirit of God which openeth the mouth of the
one to speake, doth also open the eares of the other to listen
to his word, and the heart to beleue it, & to be perswaded
thereof. So that betweene the maister, and the scholler, be-
tween the teacher and the hearer, when they be both furni-
shed and enlightened by the Spirit of God, there is alwayes
one mutuall consent to acknowledge one another.

Obiection.

Such certaintie, is a great incertaintie. And there is not
any of what sect soeuer, which doeth not assure himselfe to
haue the holy Ghost, and the truth on his side: which is a
foolish presumption. How can a man distinguish a presump-
tion, from a true inspiration?

Answer.

S. Iohn Chrysostome saith: that in vaine a man boasteth of
the spirit, without the word: which is a meane to repress
sectes and heresies, and to iudge of all things, which hereti-
ques & others would propose, vnder the authoritie & tytle
of the Spirit of God. For as by the spirit we know the true
sence of the word: so do we also mutually acknowledge by
the word, who those be, which haue the spirit of God or no.

Obiection.

This is no answere to the question; For the question
is,

is not, to examine the doctrine by the word: but the question is to know, whether it be the word of God, by which a man will examine and approve a doctrine. And how a man shall iudge assuredly that hee hath a reuelation of the Lord, that, that is the word of God.

Answer.

If he be faithfull, therefore shall he iudge by the Spirit of God, which is in him: as in him, which telleth the same vnto him. And if he be vnfaithfull, as impossible it is that he should iudge thereof, as it is to a blinde man to iudge and discern of colours presented vnto him: Forasmuch saith *S. Paul.* as the Spirit of God is he, by whom wee know, and iudge the things that are of God.

Obiection.

Yet is not this an answer to the question proposed, let the iudgement thereof be left to the readers and hearers. Now make they another demaund, that is to say: Whether we be not very certaine by the word of God, that the Lord doeth assist his Church, and will assist it, vnto the end of the world. And whether it be not a more assured thing to stay on the consent and iudgement of the Church, touching the determination of the Canonickall bookes of the holy Scripture, & the distinction of them, from the Apocrypha: then to leane vpon his owne iudgement: esteeming it to bee an inward inspiration; whereof a man can make no prooffe: but supposeth that he hath the holy Ghost.

Answer.

The Doctors doo confound the opinions which fantastlicke men may haue, with the witnesses and reuelations of the holy Ghost: although betweene those two, there is as much distance, as is from heaven to earth: And as touching the consent of the Church, suppose that it proceedeth from the spirit of God: Infallable it is, & also certaine, that particular reuelations may be, as of *Esay* and other Prophets. And forasmuch as the one and the other, do proceed from one selfe same Authour (which is the Spirit of truth) The certaintie of the reuelations of God his Spirit, made vnto

vnto all the Church in generall, and to euery member of it in particular, is of one selfe same moment.

Obiection.

The Minsters cannot shew to the Catholiques, nor to any others, that they are not fantastickall: for asmuch as they make no prooffe (more then do other sects) of the reuelation of the holy Ghost made vnto them: and as touching that is said: suppose that it proceedeth frō the Spirit of God. They doubt it seemeth of the assistance of the holy Ghost in the Church of God: which saith S. Paul) is *Columna & firmamentū veritatis*, the pillar & ground of truth. And a thing it is to be wel considered, that they are more certain of the assistance of the Lord in one particular person, then in the Church vniuersal. And where they say: that to know the truth, the holy Spirit assisteth as well euery member of the Church, as the whole church: By that might a man conclude, that the particular faithful could neuer erre: & that, the particular faithful man should be aswell the pillar of truth, as the vniuersal church. Moreouer in making of [particular reuelatiō] of like waight with the iudgement of the church; they plainly contradict the 4. article of their confession of faith: where it is thus written. We acknowledge those bookes to be canonical, and very certaine rules of our faith, not so much by the common consent and agreement of the Church: as by the testimonie and inward perswasion of the holy Ghost: which maketh vs to discerne them, frō other Ecclesiasticall bookes. By the said article men may see, how much more they attribute to themselves, then to all the vniuersall church. Which article, they now contradict: attributing as much to the one, as to the other. And also in their confessiō of faith lastly printed, the said article hath been taken away, as is seene by that which *De Spina*, hath now brought hither, imprinted at Geneva, 1564. Whereby it appeareth, that they be retracted: as confessing that it behoueth to rest more vpon the common cōsent of the church, the vpon any particular mā's iudgemēt. Which thing is very reasonable: seeing the holy Ghost is promised to the church vniuersall, & not to euery particular person.

Answer

1. Tim. 3.
15.

Answer.

Psal. 30.

If men may esteeme the Ministers fantasticke, although they haue the word of God: more shall the Doctors bee holden for such, in things they maintaine and defend without and contrarie to the word of God. Touching the second point, where the Doctors reproach the Ministers, that they doo doubt (as it seemeth by their answer) of the assistance of the spirit of God to the church. The answer is: that that is not the doubt: but to know which is the true Church. And touching the third point, whereof (say the Doctors) might bee inferred, that particular persons could not erre. The consequence is naught: for as much as the spirite of God may sometimes depart from particular persons, and in this case they may faile and erre: as *David* confesseth to haue happened to him. To the fourth point, the Ministers do answer: that they no way contradict the alledged Article of their confession: for that comparison is made in the answer, of two reuelations of the holy Ghost: the one made to the bodie, and the other to the members: which they maintaine to bee of like waight, touching the certaintie thereof. And in the confession mention is made of the reuelation of GOD his spirite, which is the cause of the Churches consent, which doth follow as the effect thereof. Now so it is, that the cause being preferred before his effect: there is great reason, that the reuelation of God his spirit, compared with the consent of his Church, be preferred vnto it: as the cause, to the effect which it produceth. And touching the contrarietie which they pretend to happen in the confessions, printed at diuers times, and by diuers Printers; they shall bee answered, when it shall please them to debate the Articles particularly.

Obiection.

Where they set foorth the doubt they haue of the true Church: as much men may say of pretended reuelations of God his spirit vnto particular persons. Of whom likewise it may bee doubted, whether they bee members of the Church. For the other point, where they denie that they con-

contradict the fourth article of their confession, it seemeth in shew, that there is contradiction: for as much as they compare the particular reuelatiō, with the consent of the church: as by their answer appeareth. Also that which is alledged, that reuelation is cause of consent; to preferre it to that, as the cause to the effect, seemeth to serue to small purpose: for it is, as if one shuld say, that the reuelation is to be preferred to the word of God, and the holy scripture. For very certaine it is, that reuelation goeth before the word, and scripture. And as it appeareth in the text of the Confession, (as euery one may easily iudge) the authors thereof, speake of the certaintie and infallibilitie of two reuelations: as holding themselves more assured of that they haue in their owne spirit, then that which is of the iudgement of the Church. And touching an other point; where it is said, that particular persons may sometimes faile, when the holy Ghost doth leaue them; By that wee may conclude, that wee must not infallibly rest on the pretended inspirations of particular persons: because we may doubt of them, whether they be destitute of God his spirit, or no, which cannot be done of the Church. Wherefore more sure it is, to stay vpon the Church, (infallably gouerned by the holy Ghost) then vpon private pretended inspirations. And so do the Catholikes therein; neuer following their private iudgement, and therefore cannot be esteemed phantasticke. But rather those, which preferre their proper iudgement, which they shrowde with the title of particular inspiration. The Doctors require one text of the scripture, by the which, the holy Ghost is promised vnto euery one in particular, as it is to the Church vniuersall, to know, and iudge, and discern which are the scriptures.

Answer.

Touching the first point. As indeed they approue not all Churches to be true Churches which say they be so: So do they not also approue them all faithful, who boast themselves to be so. For the second point: the comparison of the Doctors is not proper, which thus they haue made: as who should

should say, that reuelation is to bee preferred to the word of God, &c. Forasmuch as the word of God, & all the writings aswell of the Prophets as of the Apostles, are as much of the reuelations of the Spirit of God, & that no more difference there is betweene the one and the other, then is betweene *Genus* and *Species*. And touching that which is added in this article, that the reuelation precedeth the Scripture. It becometh to distinguish betweene the reuelations made to the Prophets before they put them in writing; and those which haue beene made to them that read their writings for the vnderstanding of them. Touching the first, we confesse they goe before the Scripture. And touching the second, wee say: that they follow the same. For the third article, the Ministers doo answere: that it is easie to iudge whether the Spirit of God assist a particular person, or whether it bee withdrawne, by the things which he proposeth, when they bee reduced to the word of God, and censured by the rules which are there proposed vnto vs as is sayde. Touching the demand, it should bee too tedious a thing to alledge all the places where it is written. That the Spirit of God is communicated to the particular members of the Church onely: let them see in the 1. *Cor.* 2. where expressly it is said: that the Spirit of God is communicated to the chosen, to know and discern the things which bee of God. And in *Esay* 55. the Lord doth promise to shed his Spirit vpon the faithfull, as water vpon the earth. And in *Isa.* likewise the second, and *Jeremie* 34. And the 1. *Epistle* of Saint *Iohn* 2. vnder the name of Oyntment, and in many other places.

Obiection.

The places heere aboue alledged, make nothing to prooue that the Spirit was promised to all, to iudge of the doctrine: otherwise, euen women, and all faithfull Artificers should iudge of the doctrine, as the Prophets and Apostles. To the contrary whereof Saint *Paul* sayeth: *Nunquid omnes Prophetae, &c.* Are all Prophets? hee putteth downe expressly: that the discerning of Spirites, is to haue vnder-

Understanding of the Scriptures: and are gifts which are not common to all the faithfull, but particular to some.

Answer.

The consequence which the Doctors gather, is nothing worth: forasmuch as the Spirit of God is more abundantly oftentimes communicated to some then to others. And some also are better exercised in the Scripture, then others. Touching the place of Saint Paul, 1. Cor. 12. the Ministers say, It maketh nothing against them: forasmuch as the Spirit of prophetic, and the spirit of discretion are different gifts: as it appeareth by the declaration which the Apostle maketh in the same Chapter.

The second dayes Dispute, beeing Wednesday, the tenth of July.



HE Doctors required, that their protestations the day before made, might be registred, which was such; That they protested they would not enter into any Dispute of things received in the vniuersall Church, from the Apostles time hitherto: decided and determined by holy Ecumenicall and generall Councils: holding them for certaine and indubitable: and that all doctrine to the contrary was false. But following the good and holy desire of the Lorde Montpensier, and Madam de Buillon his daughter, they were ready to make knowne by the verey expresse word of God, interpreted by the sayd vniuersall Church and Councils, that their doctrine, wherein the sayd Ladie was formerly instructed, is sound and wholesome. And that the instruction which hath beene given her to the contrarie, is pernicious and damnable. And that this Conference is by way of instruction, and not of Dispute.

The Ministers likewise protested, that they assembled not with the Doctors, for any doubt they had, that whatsoever

ever is contained in their confessiō of faith, is not certain and true, and founded vpon the word of God: as appeareth by the places of scripture quoted in the margeant of the said confession. And doo beleue, that whatsoever is contrarie and opposite therevnto, is damnable, and to be reiected: yea though an Angell from heauen should propose it. And as touching themselues, they were not come thither to be instructed in other doctrine, then such as they follow, and haue learned of Iesus Christ: whom they acknowledge to be the onely maister and instructor of the Church.

It was declared by my Lord of *Newers*, that he desired (after the obiections and answers) there should bee giuen a short resolution both of the one side and the other, of that was conferred of the day before. Following which remonstrance the Doctors say: that to iudge of a booke whether it be the writing of holy scripture, or not: and likewise to discern a booke Canonically, from one Apocrypha, or Ecclesiasticall, a man must not rest on his owne private opinion, or private and particular inspiration: for as much as none haue ordinarie assurance, that it is a true reuelation of the holy Ghost, without reducing himselfe to the common consent and agreement of the Church vniuersall. And also that God, albeit hee had power to reueale and imprint in each one the true knowledge necessarie to saluation: yet hath he ordained a certaine meane, whereby faith is obtained, which is a reuealed truth: that is to say, by hearing of the word of God, preached by lawfull Ministers, sent by the Pastors of the true Church: as by the text of Saint *Paul* to the *Rom. 10.* and *Ephes. 4.* appeareth. If then the meane to haue faith and inward reuelation of the knowledge of saluation bee, by the hearing of the word of God lawfully preached by the Ministers of the same, according to the ordinary meane, to be assured that a man hath inward reuelation: It behoueth necessarily to bee assured, that the word by which faith is obtained, hath bene preached by the lawfull Ministers of the true Church. And by consequence, to be first assured of the church, before his own inward reuelation,

following

following the meane which Iesus Christ hath followed. They say further, that the true and certaine marke of a true inward reuelation is, when as it is reduced to the common consent of the Church. And contrariwise, that every pretended inward inspiration, particular and priuate, is a false perswasion, if it bee different from the common consent of the Church: For the spirite of God is not particular, but common. And say moreouer, that to finde out a false doctrine, it behoueth to examine the same, to knowe whether it bee priuate or common, euen as our Lord hath giuen the true marke in Saint Iohn. 8. saying: *Qui de se loquitur, mendacium loquitur.* Hee that saith any thing of himselfe, and of his owne proper inspiration, is a lyer. And likewise as it is written in *Ezechiel*; Sonne of man, prophesie against the Prophets of *Israel*, that prophesie: and say vnto them that prophesie out of their owne heart, heare the word of the Lord. Thus saith the Lord God: Woe to the foolish Prophets which follow their owne spirit, and haue seene nothing. And afterward, they haue seene vanitie, and lying diuination, saying: The Lord saith it: and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their prophesie. And the verses following doo serue to the purpose. Which false Prophets said, they had an inward reuelation, and the word of God.

Ezech. 13

They say also, and let it be well wayed, that the proppe of Religion, grounded and assured vpon an inward inspiration, is the foundation of many Sects in our time, as of Anabaptists, and Suencildians: who stay their doctrines vpon priuate reuelations, and alledge the same texts, to serue them for foundation of their doctrine, which the Ministers yesterday alledged: that is to say, *Jeremy* in the third Chapter, and *Iosel. 2.* and Saint *Paul. 1. Cor. 2.* which *Brentius* and *Bucer* considering, haue confessed: that by the onely tradition of the Church, wee are acertaind of the bookes of the holy scripture, in following the doctrine of the auncient Fathers, as Saint *Ierome*, who confessech hee receiued

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by the tradition of the Church, and by the same did knowe, that there bee foure Gospels. As much thereof saith *Origen*, recyting the Canonickall bookes of the new Testament, saying: I haue learned by tradition, that there bee foure Gospels. And you shall not finde any auncient Catholicke, which hath stayed his faith to discerne and iudge of bookes vpon his onely priuate and particular inspiration. And Saint *Augustine*, *Liber Confess. cap. 25.* vseth these wordes: *Veritas tua domine, non mea; nec illius aut illius, sed omnium nostrum, quos ad communionem aduocas: terribiliter admonens ne priuatam veritatem habeamus, ne priuemur ea.* Thy truth ô Lord, not mine, nor of him or him, but of all vs, whom thou callest to communion: terribly admonishing that wee haue not the truth priuate, least wee be deprived thereof.

And touching the bookes of the old Testament, which the Ministers will not receiue for Canonickall by the iudgement of their inward reuelation; the Doctors doo shewe, that before Saint *Augustines* time, or (at leastwise) in his time, in the Church vniuersall, all the bookes which are contained in the holy Bible without distinction, were holden and receiued for Canonickall: as witnesseth the Councell of *Carthage*, where S. *Augustine* was. And also the Councell of *Laodicia*. Now thus say the Doctors, the Fathers which were present in these Councels, (if by inward inspiration wee must iudge of bookes) they had it, or at least they might perswade themselves to haue it more assuredly then many others.

The Ministers say, that they iudge by their inward reuelation, that they be not Canonickall. The Doctors leaue it to iudgement, which men ought rather beleue: whether the inspiration of the auncient Fathers, receiued by the Church for so many hundred yeares vntill now: or else the priuate and particular inspiration of the new Ministers. They adde further: that they submit themselves to proue, that the auncient Fathers, yea neare the time of the Apostles (as *Ireneus*, S. *Cyprian*, *Origen*, S. *Ierome*, S. *Augustine*,
and

and others) doo vse the testimonies of the bookes reiected by the Ministers: yea for prooffe of the doctrine against the heretikes. And Saint *Augustine* himselfe in the 2. booke of Christian doctrine, Cap. 2. dooth put all those bookes by name among the bookes Canonically. And *Damasceus* likewise in his fourth booke *de Orthodoxa fide*. Cap. 18.

To know then, whether a man haue the spirit of God, to discern and iudge of the bookes of the scripture, he must bee reduced to the common consent and agreement of the Church: for this is the ordinarie meanes left by God to that effect: and the experience may bee made, is an argument sufficient to convince, that the faithfull by inward inspiration, cannot discern the Canonically bookes, from the pretended Apocrypha. Which might easily bee verified, would they cause to come at this present, some of the same pretended reformed Religion, which haue not yet bene instructed in the diuision of the bookes; vnto whom should one propose the bookes which the Ministers hold for Apocrypha; they would in no wise distinguish them from other bookes of the holy Byble. And vpon the whole they conclude, that if one person hath the spirit of God, &c. *ut supra.*

Answer. Touching the first Article, the Ministers neuer said (as may appeare by the reading of all the former answers) that their religion is founded on their particular reuelations; but vpon the word of God, as is proposed in the writings of the Prophets and Apostles. Of the truth whereof, they haue said to be principally assured by the testimonies and reuelation of the holy Spirit. They also say, that faith is not the truth (to speake properly): but the perswasion of the truth, which in the scripture is taught vs. Moreover, that this faith is not of our owne getting, but a pure gift of God: adding, that the Ministers to make them lawfull, ought to bee sent not from the pretended Pastors, which haue not but the title, and onely name of Pastors: but ought to be sent from God, as it appeareth in *Jeremy*: where this make is proposed,

to knowe and marke a false Pastor or Shepheard when hee thrusteth in himselfe, or is sent of an other then of God.

Touching the article following, they adde that the true marke whereby one may certainly iudge of the reuelation, is rather the word of God, then the consent of many: for as much as it oft times happeneth, that the multitude in the Church, declining from the word doo altogether erre: as in the time of *Micheas*, the time of Iesus Christ, and afterward also of *Constance* the Emperour.

Concerning the Prophets, which doo follow theyr owne spirite (as bee those which leaue the word of God, and depend vppon the commaundements and traditions of men, or on the vanitie of their owne sence) there is no doubt but they are false Prophets; and that such persons are to bee shunned and reiected. But great difference must bee put betweene the reuelations and testimonies of the spirit of God, and the vaine imaginations of the hearts of men.

Touching that which the Doctors haue set forth, that heretikes (as Anabaptists and others) doo vse for confirmation of their errors, the texts of scripture alledged by the Ministers. It may so bee, for as much as the scripture being common, may bee produced and alledged of euery one. And yet men must not stay vpon that which is alledged: but weigh and examine how and to what end and purpose it is alledged: and in so dooing, men shall knowe the difference betweene the Ministers and heretikes.

And concerning that produced of *Brentius* and *Bucer*, namely, wherein they affirmed, that by the onely tradition of the Church, the Canonickall bookes may be discerned from the Apocrypha. This it seemeth cannot well serue the Doctors, seeing they maintaine all the bookes of the Bible to bee Canonickall: and neuerthelesse by that they haue said of *Brentius* and *Bucer*, it appeareth that the

one and the other, following the tradition (as they say) put a distinction therein: calling the one *Canonicall*, and the other *Apocrypha*.

Touching the Article following, wherein the Doctors alledge certaine textes of the auntient Fathers, to take away the difference betweene the bookes *Canonicall* and *Apocrypha*. The Ministers do answer, that as they haue alledged some to proue the same; so can they also for their part alledge some to that purpose: as *Saint Ierome* in his Prologue called *Galeatus*; and in an other which beginneth *Frater Ambrosius*: vnto whom, writing the summe of euery booke of the Bible, hee mentioneth those onely which the Ministers call *Canonicall*.

They may alledge also two or three Catalogues recyted in *Eusebius*: which they receiue not for *Canonicall* bookes; but those which the Ministers themselues approue. Moreouer, the Councell of *Laodicia*, which the Doctors haue alledged, is for the Ministers: for as much as it comprehendeth not the bookes in question. And touching the experience, they answer: that it is a question of fact: and that it may be alledged, rather against the Doctors, then the Ministers. And finally, that they loose not more time in often repeating of one selfe-same thing, but hasten to conferre of the points of the confession, which the Doctors will debate. The Ministers do shewe, that the 24. bookes of the old Testament, which are in the Canon of the Hebrewes, with all the bookes of the new Testament, be on both sides approued *Canonicall*. And they are wholly sufficient to decide all the points of their confession, & all that in generall which appertaineth to true religion. And by meanes thereof, they haue no cause at all to drawe backe from the Conference, for the difference betweene both parties, touching the distinction of the bookes *Canonicall* and *Apocrypha*.

Obiection.

Although the Ministers doo affirme, that they build their Religion vpon the word of God, yet build they Gods

word vpon their inward reuelation. So that such a reuelation is the foundation of the Word, and consequently of their religion. For they receiue not for the word of God, but that which they thinke to bee particularly reuealed to them.

Heb. 13.

1. Cor. 11. 10

Touching the other Article, wherein they finde fault that the Doctors haue said, that faith is obtained by hearing of the word of God, it seemeth they will stay vpon small things, because they will not goe to the principall. And where they say, that faith is the gift of God, and therefore is not gotten; it is too plaine by manifold texts of Scripture, that one selfe-same thing to be giuen and obtained, is not repugnant. As the kingdome of heauen, which is giuen to the blessed, and notwithstanding men obtaine it by true faith, working by charitie. And the scripture it selfe dooth call it a reward, and recompence of good workes. And Saint Paul saith: that by liberalitie and almesdeeds, the grace of God is gainted. Yea that which Saint Paul saith, *Fides ex auditu*: Faith commeth by hearing, cannot otherwise be vnderstood, but that faith commeth by hearing the word of God, which is the obtaining thereof, by the meane of hearing the word preached; although it be a gift of God. The like subtiltie they vse, willing to reprove that which hath bene spoken, that faith is the truth reuealed: as putting great difference betweene the truth reuealed, and the reuelation of truth. Meet it were, that the subtiltie were vailable against S. Paul, who saith: *Panis quem frangimus nonne communicatio corporis Domini est?* The bread which wee breake, is it not the communion of the body of the Lord? Which is as much to say, as *Panis fractio nonne, &c.* The breaking of the bread, is it not, &c? And therefore to speake properly, it behoueth that the text of S. Paul bee subiect to such reprehensions. And as touching this article, that they may not enter thereinto, albeit the Ministers do reply; the Doctors will say no more of it: as beeing a thing too much impertinent. For in the end, should we speake of Merit, and from that matter fall into an other.

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It troubleth them to deale with the vocation of lawfull Ministers of the Church; and to eschew that matter, would not alledge (what they might without straying) that first before we receiue their doctrine, it was meete to examine, whether they were Ministers lawfully sent from the true Church, to preach the word of God, and in their preachings to be heard of the people, according to the text of S. Paul *Rom. 10.* about alledged. Which thing, had they of the new Religion well considered, a very sufficient argument should they haue had for not receiuing of their doctrine, because it is more cleare then the day, that they be not Ministers sent by the Pastors of the Church, but thrust in themselves to preach, vnable to shewe any signe of their calling from men, and much lesse from God. And were it lawfull for euery one to preach the word, which saith he is sent, there would be infinite Sects: as we see at this time haue happened. And they say no more of this matter, for feare to aggravate these things any further.

Touching the Article, where mention is made, how a man may knowe that a reuelation is of God: where it is said by the Ministers, that men should rather know it by the word, then by the consent of many: that maketh nothing to the purpose of the Doctors. For the question is, how a man should iudge a booke to containe the word of God, and not to iudge of the doctrine, by the word alreadie receiued. The Doctors would willingly desire, and doo pray the Ministers to answer directly to the very point. Touching that they haue saide, *Of the consent of many.* The Doctors said not so, but spake of the consent of the Church, which is also as infallible, as the word of God. For as it is certaine that the holy Ghost is author of the Word; so also is it certaine, that hee is the soule of the Church: by whose conduct she can neuer erre: witnesse S. Paul, who calleth her *Columnam & firmamentum veritatis*. The ground and pillar of truth. But they will not enter into this question, whether the multitude of the Church may erre or not.

Neuerthelesse it will not be found suchens the Church was planted after the death of Iesus Christ, that shee hath bene of lesse number, then the Sects of heretikes. And that alledged of *Constance*, and of the time of the olde Testament serueth nothing to that purpose: for there is great difference betweene the Synagogue of the Iewes and the Church: which is the congregation of all Nations beleeuing in Iesus Christ, and which cannot be or consist, but in a most great multitude: otherwise the promises made to the Church of the Gentiles, should be vaine: for it is said to *Abraham* that his seed (this must not bee vnderstood of the carnall) should be multiplied as the starres of heauen, and the sand of the sea.

Concerning the Article which beginneth, *Touching the Prophets, &c.* The Doctors do say, that they confesse there is great difference betweene phantasticall imaginations, and the reuelation of the holy Ghost: but the Ministers doo not answere how they would proue their particular perswasions, to be reuelations, rather then the vaine and foolish imaginations of the Prophets, which *Ezechiel* spake of. The which notwithstanding they called inspirations: and what they said, and preached, they called also the Word of God.

Concerning the Article which beginneth, *Touching the Anabaptists, &c.* The Doctors say, that to one selfe-same end, doo the Ministers and Anabaptists wholly produce the selfe-same places, of which mention is made: that is to say, to stay and assure their doctrine to be of God, because thereof they haue particular reuelation, as God hath promised them by the Prophets. And for this selfe-same cause, haue the Ministers produced the said testimonies of the scripture, to proue that every faithfull man may iudge by his particular inspiration, if a booke do containe the word of God: and distinguish a booke Canonically from Apocrypha: to iudge and discern the true doctrine from the false: which is the selfe-same foundation of the Anabaptists and other heretikes.

To that Article which beginneth, *touching that which is produced of Brentius, &c.* The Doctors say: that the Ministers haue not well conceiued their meaning. For they bring not the saying of *Brentius* and *Bucer*, but onely because they say, that they know the Canonick bookes of the holy Scripture, by the tradition of the Church, and not by particular inspiration, as the Ministers.

Touching the Article following, the Doctors say: there was a time when some made doubt of certaine bookes of the Scripture: as of the Apocalips, the Canonick Epistle of *S. Iohn*, and others. But in time the Church guided by the holy Ghost, with common consent receiued indifferently for Canonick, all the bookes that bee in the Bible; which consent (continued by so many hundred yeares) hath more authoritie then the sayings of one or two: the which neuerthelesse, spake not but of their owne time. And further, there is no comparison betweene the sayings of one or two particular men, & the determinations of Councils, and consent of the Church: as hath already beene sayd. And it will be found, that *S. Ierom* hath approoued these bookes as Canonick. And for the same, will referre themselves to the Prologue which hee made vpon the bookes of the *Maccabees*, where he saith: Touching the Hebrewes, they are not Canonick histories of the Church: or other wordes to the like effect. For the Councell of *Laodicia*, they referre them to that which is contained therein. It may bee, they are deceiued, in cyting one Councell for another. For the Article beginning, *Touching the experience, &c.* Although it be a question of fact: yet it ceaseth not to be much auailable. And if it be found as the Doctors haue proposed, (of which they doubt nothing) the foundation of their particular reuelation is ouerthrowne.

Touching the Ministers conclusion: the Doctors doo shew, that they haue oft times complained, they fell into by-matters. They referre themselves to the iudgement of all men, that their last resolution was deducted all of one thread, continuing without straying, in the same matter:

In:

Inter di-
uinorum
volumi-
num ano-
tantur
Historias.

In which, albeit they had found something wherein difficultie had beene, had the Ministers so much desired to proceed to the conference of the chiefe pointes; they might briefly haue admonished them of the said difficultie. The Doctors vpon these articles had verily said something: but to hasten the busines for the which they bee called, they do forbear to multiply words.

Where the Ministers shew, that they receiue the 24. bookes of the old Testament, with all the bookes of the Newe. The Doctors say: that that is not the point. For all the conference they haue made hitherto, that is to say: by what rules men might discern some bookes from other some, and iudge whether they were of the Scripture or not, was to raunge them in this point, that they receiued them by the tradition of the Church: which is iudge of the number of the bookes: and by the same meanes, when the question should bee, of the vnderstanding of the word of God (euen in the conference of the places of the same Scripture) the Ministers and Doctors should haue such reuerence to the Catholique Church, that she should be of both parts accepted for iudge, of the vnderstanding of the Scripture, which they acknowledg to haue receiued of the same: whereof she is an infallible iudge, and more certaine, then the one or the other. And notwithstanding the Doctors doo make offer to the Ministers, that they will not vse at this time against them, but those bookes onely, which they receiue for Canonically. But when they shall fall into difficultie of the interpretation of some text, or of the conference of many: the Doctors esteeme it more reasonable to haue recourse to the Catholique Church, and to the auncient Fathers, then to their proper sence, or that of the Ministers.

Answer.

For conclusion, the Ministers do accept of the offer made them by the Doctors, to decyde the pointes and articles of their Confession, by the bookes Canonically, whereof they are agreed: that is to say, the 24. bookes of the Hebrewes, and all the bookes of the new Testament:
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protesting neuerthelesse, that in the last writtings proposed by the Doctors, there bee many things which they no wayes approoue, and doo hope to confute as occasions shall bee offered: and would presently haue done it, had it not beene that they will shew (against that imputed to them by the Doctors) that they will not stray, nor any way retyre from the conference of the points of their Confession.

Reply.

The Doctors reciprocally do agree to the Ministers in the said offer: with this moderation, to ad the authoritie of the vniuersall Church, and the auncient Doctors, for the interpretation and vnderstanding of the holy Scripture, when they cannot agree.

The third dayes Dispute, on Thursday, the eleventh of Iuly.



THE Ministers haue shewed what are the protestations which the Doctors haue made, not for other end to appeare in this Conference, but to satisfie *Madam de Buillon*, and not to bee instructed, and otherwise informed of the pointes of Religion then they be. And those which the Ministers haue on their part made also, not to conferre with them for any doubt they haue of the pointes of their Confession, whereof they bee wholly resolved: By reason of which protestations, they haue required that the first point, whereof they shall conferre, may bee that which *Madam de Buillon* hath publicly required to bee decyded: that is of the Supper, and of the Masse: that they may bee discharged of that also which hath beene imputed vnto them by the Doctors: that they wandered and would not come to the principall point, which is, that aforesaid of the Masse: but cōtrariwise that they fled away & drew backe from

from the conference. Finally, that it may bee knowne who doo flye the decyding thereof: They offer, after they haue cleared that point, to conferre with them (if they please) of all the other points which be in controuersie, as leisure and time shall therfore be granted. And doo also require, to a- voyd all confusion (and such, as happened in the Conference the day before) that the Doctors may propose their arguments particularly each one apart: and that the answers also may bee made vnto them particularly by the Ministers. Or els, if they will propose all their arguments and reasons together, that one whole day may bee graunted vnto them, wherein they may doo that without any interruption: conditionally that the Ministers may haue, the day following to answere by order to all their arguments.

The Doctors say, by that which is aboue written in the behalfe of the Ministers: That it is easie to know, they haue alwayes recoyled, and yet do recoyle from conference of the things which they haue put in controuersie: and they are maruellously abashed, that they will not now permit the articles of their confession to be examined by order: as the day of the first Conference they had required (my Lord of *Newers*, my Lord and Lady of *Buillon*, and other Lords and Gentlemen being present) in presenting their said confessions, contained in a little gilded booke, making offer to the Doctors to examine them in order (if they pleased) which they found very reasonable. And indeed the Ministers themselves hauing demanded of the Doctors whereof they would intreate, departed yesterday, contented to begin this day to examine the Articles of the Creed. And as touching their speeche of the protestation that the assembly was made for the instruction of my *Lady*, who desireth (as they say in her absence) to bee first instructed concerning the Masse: The Doctors say; that the Ministers by word of mouth, haue instructed the said Lady, not onely in the error which concerneth their Supper: but also in many others, as they will make it appeare, when they shall handle the articles of the Confession by them exhibited. Then willing
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to instruct the Lady by order in the Catholique Religion: they purpose to follow the order held by the Fathers of the Church; that is to say: to shew vnto her, how many errors against the Articles of the faith, are contained in the Catechisme of their Church: although they shew to them of their religion, that they differ in these articles nothing from the Catholiques. And because to catechise and instruct one, it behooueth to beginne at the foundation, and that of certaine articles of the Creed (in which the Ministers & their like do erre) dependeth the beginning of the prooffe of the reall presence of the body of Iesus Christ in the Sacrament of the Aultar: they will holde the order which all good teachers or instructors doo keepe in all discipline, and the Ministers themselves do obserue, following in their Catechisme this method. And rightly were the Doctors to bee mocked (whom men doo take for instructors) if they should beginne (for the Ministers pleasure) to instruct one in that point, wherein they ought to ende: as endeth the same Catechisme of the Ministers vpon the matter of the Supper.

Moreover, seeing the Ministers are content (as they say) that all the articles of their confession bee examined: no priuiledge haue they, but that one begin at the first, for as much as all order so requireth: and it is alwayes at the choice of the Apponent to propound (in such order as seemeth best to him) the questions for the Dispute, were there any. And for as much as they are bound to give a reason of their faith, as often as they be thereof required: expedient it were for the good of the Lady, & for the instruction of those that shall read the Conference, to follow this method. And if they refuse what the Doctors doo offer, they cannot auoyd it, but all the world will iudge (by the eye) that distrusting their owne doctrine (which they dare not vphold) they confound the Conference.

Whereas they require, that the Doctors in the Conference, put forth but one reason at once: wherevnto they may answer without confusion: or else, that in one day the
Doctors

Doctors put forth all their reasons, and on an other day the Ministers may come to answer. The Doctors do say, that the first offer is reasonable; and to auoyd length of speech, they accept it: but they neuer heard say, that the second manner hath bene practised: and no need it were to assemble together in one place for that purpose, but to send their writings the one to the other.

Answer.

Touching the exhibiting of the confession, and the offers which the Doctors pretend to haue bene made by the Ministers, the Ministers do report themselves to the Registers. And do adde moreover, that it appeareth by the Doctors last proposition, that it is not vpon the confession which the Doctors say was exhibited vnto them, but vpon the Catechisme, that they will ground their Dispute. For conclusion, the Ministers do esloones protest as abouesaid, that men may know who they be that doo flye the Lists, and require that henceforth the order of arguing and answering, may be by course, betweene them and the Doctors. Forasmuch as it behoueth that things be equall, and that it is reasonable, that the Doctors as well do render a reason of their faith, as the Ministers.

Reply.

The Doctors do referre them to what hath bene put in writing in the two first Conferences: where speech was alwaies of examining the articles of their confession, without making any mention of the Masse. And where they say that it seemeth the Doctors would examine the Catechisme, and not the articles of the confession: the Doctors are content to examine the said articles, by conferring them with the Catechisme. This considered, that these two ought to agree together: they make all men iudges that shal read these writings, in whom is the let, that they begin not the Conference. And for the order which the Ministers will now change, a new fashion it is, and also a new trouble considering that hitherto they haue holden the place of respondent, and haue presented to be examined, the articles of their confession. As for the Doctors, they haue bene alwaies arguers, and

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haue not for their part proposed ought to be examined. Nevertheless, they are contented after examination of the said confession, that the Ministers doo propound the difficulties they shall haue against the Catholike doctrine: wherevnto by the grace of God, the Doctors will answer.

Demaund.

Whether the Ministers do beleue the Creed, called the Apostles, to haue bene made by the Apostles: and whether they do beleue all that is contained therein?

Answer.

It is a thing in difference, whether the Apostles being together, themselves did write it, each one of them bringing his sentence (as some do hold): or whether it hath bene gathered out of diuers places of their writings. But so it is, that in the reformed Church, men beleue euery point to bee drawne from the pure Propheticall and Apostolike doctrine contained in their writings: as if one should say, that it is a Summarie of the doctrine which the Apostles haue preached, because it beareth and containeth the same.

Question.

Leauing (to auoyd tediousnesse) whether it bee a thing indifferent for a Christian to beleue, that a doctrine hath bene written by the Apostles, or no: if it be conformable to that which shalbe found in holy writ: they demaund whether all doctrine conformable to the said Letters, may take indifferently the title of the Apostles, or other authors of the Scripture?

Answer.

No man can faile to call it Apostolike doctrine: but in naming it Apostolike writing, one might giue to vnderstand, that it was written by their owne hands, or spoken by them. But howsoeuer it be, where we shall acknowledge any doctrine to saue of the spirit, wherewith the holy men of God haue bin moued, that call we Propheticall and Apostolike doctrine.

Obiection.

The demaund was not, whether the doctrine be Apostolike, for any such conformitie: but whether for this reason, it may be attributed to the Apostles, and of like authoritie

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as the Scriptures, vnto which it is conformable: forasmuch as it proceedeth from one selfe same spirit, as is sayd in the answer.

Answer.

The Answer thereto is made: to wit, that such a writing doth containe Apostolique doctrine, and in some sence it may be said to be the Apostles.

Obiection.

The Answer (vnder correction) nought pertaineth to the question. For it is not demaunded, whether men may esteeme it Apostolique in respect of the conformitie, but whether for this conformitie, men may attribute it to the Apostles, and giue vnto it the tytle and name of the Apostles: and whether for the said conformitie, it be of like authoritie with the proper writings of the Apostles?

Answer.

The first question was, whether the Creed were made by the Apostles? Whereunto hath beene rendred sufficient answer. After which it is lawfull to make the second demand, which is diuers from that.

Obiection.

The second, dependeth on the first, and so hath it been made. Whether it bee thought sufficiently answered, let the iudgement thereof be referred to the reader.

Answer.

Because it dependeth thereupon, it is not therefore the same.

Question.

Whether they approoue the Creed onely, because they know it to be conformable to the writings of the Apostles? Or whether there any other cause, which incyteth them to beleue it?

Answer.

It is not onely conformable, but the doctrine it selfe: and for that cause doo they beleue it, and approoue it.

Question.

Whether a man be not bound to receiue it, but for so much as hee knoweth it to bee the same writing, or conformable

nable to the writings of the Apostles, as is aforesaid.

Answer.

The principall cause that may moue him that beleeueth it, to beleue it, is the knowledge afore spoken of.

Question.

Although this be the principall cause, they require an absolute answer, whether there be not other sufficient cause to beleue it, in such wise as this first is necessarie.

Answer.

For the Creed, and euery other thing we beleue, the principall cause is, the knowledge we haue that the same hath bene left in writing, or collected of the writings of the Prophets and Apostles. And we for our part seeke no other reason but that of the faith which we haue.

Obiection.

They answer not (vnder correction) to the question: which is, whether to receiue the Creed of the Apostles this cause be necessary, to know the cōformitie of the said Creed, with the writings of the Apostles: and that without the same, none can or ought to receiue it. The Doctors pray them to auoyd circumlocution, and answer absolutely the one or the other. And more simply to explaine the question, this it is: to wit, whether one ought not to receiue the Creed of the Apostles, but because he knoweth that it is conformable to the Apostles writings?

Answer.

The matter considered after the doctrine of S. Paul, that there is no true faith without knowledge and assurance of the word: to beleue, it behoueth to know that it is the word of God.

Question.

It would be knowen, whether they vnderstand this word to be written, or not written.

Answer.

The word written and reucaled by the Prophets and Apostles, which is the foundation of the Christian faith.

Obiection.

The Ministers doo then maintaine, that before the be-
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leeuing of the Creed, or proposing it to be beleueed, it be-
houeth to be instructed, or to instruct an other, in the wri-
tings of the Apostles and Prophets. Now that is contrary
to all the order euer holden in the Church, and contrary to
that which is contained in the forme, prescribed for admi-
nistration of the Sacraments in the Church at *Geneua*, made
by *Caluin*, and inserted amongst his workes; which beareth
these words, addressed to them that haue charge of the
childe they baptise: For as much as the matter wee haue
in hand, is to receiue this childe into the fellowship of the
Christian Church, yea do promise whē it shal come to yeares
of discretion, to instruct it in the doctrine which is receiued
and approued of Gods people. And after these words, is
inserted the Creed: after which, it is said they shall pro-
ceed to the instruction of the childe in all the doctrine con-
tained in the holy scripture of the olde and new Testament:
so that before they propose the Creed to be beleueed, they
propose not to be beleueed that there is any word of God
written, nor what it is, nor that therein contained, to know
the conformitie of the Creed with the same. Also they
place not the foundation of the beleueing of the Creed,
vpon the knowledge and conformitie of the scripture, but
vpon the doctrine receiued and approued by the people of
God. As the auncient Church, yea before the scriptures of
the new Testament were written, did wontedly propose
both to great and small, the beliefe of the Creed, before they
proposed the holy scriptures vnto them, as by Christian
antiquities appeareth. And therefore the beliefe of a Chri-
stian touching the Creed, dependeth not on the written
word, but vpon the word reuealed to the people and church
of God.

Answer.

Touching the first article, it is very necessarie that in
teaching a childe, or any other ignorant person, the Creed
of the Apostles, they also forthwith teach him the doctrine
of the Apostles and Prophets, seeing that which is contained
in

in the Creed, is no other thing, but the selfe-same doctrine: and that they are things not onely conioyned, but also like, if not in words, yet at least in sence and substance.

Touching the second article, they denie that that abovesaid, is any way cōtrary to the established order in the church of *Geneua*, or any other well gouerned Church. And as touching the reason drawne frō the forme of the Baptisme vsed in the said Churches, it followeth not, by the alledged words and sayings thereof, that *Caluin* proposed thē to exclude the Creed, and to seperate the same from the writings and doctrine of the Prophets & Apostles, (which is impossible) but plainly to shewe, that when he added that word, hee meant therein to comprehend it, and generally (which the Doctors haue omitted in their allegation) to comprehend that which remaineth in the holy scriptures, after the deduction he had made of the points of doctrine, particularly comprised in the Creed. And for the other reason added, that the Creed was proposed to those that were catechised, before any booke of the new Testament was written, they grant it. But it followeth not therefore, that it was not founded on the word and doctrine which the Apostles did preach: (although then not put in writing) And likewise on the writings of the Prophets, wherevpon is founded the doctrine of the Apostles. For conclusion, the Ministers put no difference as touching the sence betweene the word of God preached and written.

Obiection.

The Ministers (it seemeth) haue not well conceiued the meaning of the Doctors. For the question is not whether the Creed bee conformable in it selfe, to the writings Apostolike; but whether it first behoueth to beleeue and vnderstand, that the Apostles and Prophets haue put a doctrine in writing, vnto which the Creed is conformable: and that otherwise, the Creed cannot bee beleeued. And for more easie explanation, the question is, whether it be not possible for a childe, (being come to yeares of discretion) or any other, by the instruction of the father and mother,

or others, to beleue the articles of the Creed, without being first instructed by them, that there are certaine Apostolike writings, vnto which, the Articles of the Creed are conformable. And whether to moue them so to beleue, it be necessary to know that conformitie; Let the Ministers absolutely answer therevnto.

Answer.

Faith is by hearing, and hearing by the word of God: *Rom. 10.* wherevnto agreeth, that which Iesus Christ saith: putting the hearing of the word before the faith thereof, saying: *He that heareth my word, and beleueth in him that sent me, &c.* Also that which hee commaunded the Apostles, first to preach the Gospell, that the hearers might by preaching, be disposed and brought to the faith. For these reasons, knowledge that the doctrine which is taught, is the word of God, is necessarie to beleue: And without that, it is not possible for a man to haue faith, or beleue in God, except he be first assured, that what is taught him, is the word of God. And for the demand made touching the instruction of children growne to yeares of discretion, or others, whether it be requisite they should know the word, before they beleue it. The answer is, yea. And *Thomas* himselfe saith, that the faith of the articles of the Creed, ought to be expounded; that is to say, cleared: which cannot be done without the knowledge of the word.

Obiection.

In such an answer there is multiplying of words, without ought touching the point proposed: for they doubt not but that they ought to Catechise children and others, and to expound by the word of God, the Articles of the Creed vnto them: but the question is, whether they must vnderstand, that this Word is writen in the bookes of the Prophets and Apostles: so that without the knowledge of those writings, they cannot haue the knowledge and beliefe of the articles of the faith contained in the said Creed.

The Doctors pray the Ministers to answer yea or no: and

and after their answer, to adde what reasons they will. Which thing if they will not do, the Doctors will proceed to an other article; after notwithstanding (for conclusion of all) they haue shewed vnto them, that if this knowledge of the scriptures were necessarie to vnderstand the articles of the Creed, in examining them according to the conformitie of the same scriptures, that it behooueth (sith the foundation is so necessarie) to place this among the Articles of the Creed: [I beleue that there be holy scriptures.] And it is to be noted, that there is not any mention made in y^e said Creed, that there are holy scriptures. So that a man may be truly a Christian, before he vnderstand that there is any Christian doctrine, and word of God written. And therefore to beleue and vnderstand the Creed, it is not necessary to knowe the word of God to be written. And the Doctors do protest that they will speake no more of this article.

Answer.

By conference of the demaunds and answeres, it is easie to iudge, who more abound in speech, they which propound, or they that answer. Touching the second article, the answer is as before; that to beleue, and be a Christian, the knowledge of Gods word is necessarie, whether the said word be written or reuealed. And as touching the remonstrance made, the Ministers do answer, that they for their part will in no wise allow men should ought adde to the pure word of God. And they beleue that the Creed of the Apostles is nothing else but the pure word of God, which is proposed vnto vs by his spirit, saying, that it should bee a breach against his commandement to adde therevnto new articles. And they do maintaine, that had there bene other articles which had bene necessary to saluation, the spirit of God would not haue omitted nor forgotten them. For conclusion, albeit no expresse mention bee made of the holy scripture in the Creed, yet so much is there couertly vnderstood, that the Church (which cannot stand if shee be not built and founded vpon the foundation of the Prophets and Apostles) is there proposed for an article to beleue.

Reply. The Doctors say, that this answer is impertinent, and no more to the purpose then the former. And although the Prophets and Apostles had not written, yet had the Church bin built vpon their foundation, as it was in the time of *Abraham*, and before there was any scripture: which, were it necessary to saluation, it had bene put amongst the articles of faith.

Answer. The Ministers say, that this reply is yet more impertinent: and for the reason thereto added, that the faith was in the time of *Abraham*, although there were no word written: they do agree therewith. But it is ill inferred: there is no written word. There is therefore no word. And it is a fallacie in argument, which the Logicians doo call, *A dicto secundum quid ad dictum simpliciter*. From a qualified saying, to a saying simple.

The fourth dayes. Dispute on Fryday the

12. of July.



He Ministers do shewe, that they still continue their former requests, considering the protestations aforesaid made by the Doctors: who haue wisely declared, that they were not assembled, but onely to satisfie the Lord *Montpensier*, and my Lady of *Buillon*: considering also the request publicly made by the said Lady in the assembly, to bee instructed in the point of the Supper, and not vpon the others, whereof she thinketh her selfe sufficiently instructed, and not to need therein any further teaching. And for these causes do the Ministers request, as before they haue done, that the first thing, whereof they shall conferre, be that of the Supper, and of the Masse. And the rather, for that they vnderstood by some worthy of credit, that the Doctors intend not to enter into conference vpon that point.

Vpon this declaration, the Doctors say, that they are
ashamed.

ashamed to heare so often protestations; and that the Ministers (it seemeth) will thus spend the time, to flee eftsloones the Conference of the articles of their confession: which notwithstanding they haue oftentimes set forth to be examined. And where they say, that Madame de Buillon (for instruction of whom the company is assembled) hath required publicly to bee instructed in the articles of the Masse, and in no other. They say, that some mention shee made for Conference of the Masse: but they neuer heard say that she held herselfe sufficiently instructed concerning the other articles. The Doctors do offer, that if the said Lady will confesse that she beleueth all the other articles proposed by the Ministers, and their like, against the doctrine of the Catholike Church, to be erroneous, they are presently readie to enter into Conference of the Masse. But contrariwise, if she be seduced with errors, contrary to the doctrine of the Church Catholike, to keepe the order which appertaineth to instructors, and to lay the foundation of the Masse, the Doctors haue determined, according to the good & holy desire of my lord Montpensier, to catechise & teach the Lady his daughter, concerning every article, & by order. And they further say, that the Ministers do what they of their Church are accustomed, which is, alwaies to flie backe from the Conference with the Catholikes, and be for the point proposed by them be decided, they pursue other in Dispute: as did Beza and the Ministers with him at Palsy, who seeing the Supper was to be handled against them in the chamber of Prior of Roissy in the presence of Queen, of the Prince of blond, & of the Lords of the Councell, they soon requested to leaue that point undecided, and to enter into some other which should be more euident against the Catholikes as of Images and other things. And contrariwise, the Ministers to auoyd now the great errors which be in their interpretation of the Creed, would set forth the point of the Supper. The Doctors beseech, as they haue begun, that there be no confusion in their doing; and that their Religion be examined by order; and that it be not thought that the Doctors doe refuse to enter

into the Conference of the Masse, and the Supper, as they haue alwaies determined, and neuer said (vnder correction of all persons) that they would not conferre thereof: for my Ladies brieve instruction, they are readie to dispute thereof by word of mouth, and plainly to shewe by the expresse word of God, that Iesus-Christ instituted, and said Masse, and his Apostles also. They do also offer, that whatsoever shall be said by word of mouth vpon this matter, be put in writing the next day after, to be placed in it order: as the instruction of my Lady doth require. And do referre them for the day, to the said Ladies opportunitie.

The Ministers do answere, that all these answers are superfluous, and vnprofitable, for as much as all such Conferences are nothing but debates and alterations, which doe offend and scandalize more then they edifie.

The Resolution of the Doctors.

THE Doctors ensuing the order alreadie begun, and their charge which is to conferre with the Ministers, and afterwards to giue a resolution for the instruction of my Lady of *Billion*, vpon the two points proposed yesterday: to wit, whether the Apostles were authors of the Creed. And why we ought to beleue it. They say, that to know whether the Apostles did make and erect the Creed, ought no more to be esteemed a thing indifferent, then to know whether the Apostles be authors of their owne writings. For much more is the authoritie of them, when a man is assured that they are certainly proceeded from the Apostles. And contrariwise, it should be far lesse, if men did doubt thereof, or esteem it a thing indifferent. Moreover they say, that it is no sufficient reason to call this Creed Apostolike, and to intitle it, the Creed of the Apostles: in regard of the conformitie it hath with their writings. For by this reason, the other Creeds (as that of *Nice*, of *Athanasius*, and all other the like writings) may as well be named the Creed of the Apostles, because they containe a doctrine agreeable to the Apostles writings.

writings. Therefore say the Doctors, it must be beleued, that the Apostles did make it, and gave the same Creed vnto Christians: and that it must be beleued, as being a writing composed by the Apostles. And their prooffe thereof is, that they alwayes finde since the Apostles time vntil now, that this Creed hath bene proposed in Baptisme and Catechisme: as it appeareth by the authors which haue bene from the Apostles vnto vs. And also that no man can name, or note any Anchor or Councell (but even before that Author, or Councell, immediately to the Apostles time) that Creed hath bene proposed in Baptisme and Catechisme, and called among Christians, the rule of faith. And the like argument *S. Augustine* in many places against the Donatists, doth esteeme to be firme and inuincible, to proue and shew, that something is from the Apostles.

They willingly omit to auoyd tediousnesse, the ancient writers: as *S. Ambrose*, *S. Ierome*, & others, who acknowledge this Creed to haue bene made and receiued, namely of the Apostles. For the second point, the Doctors do affirme, that the bond and necessitie to beleue this Creed, doth not depend on the knowledge of the Apostolike or Prophetick scriptures, nor on the knowledge of the conformitie with them. For it was made and contained among the Christians in Baptisme, before there was any Apostolike writing. And in Baptisme they proposed the said Creed to be beleued, before they entred into the scripture, or to speake thereof. And in the Primatiue Church, they examined the scriptures whether they were to be receiued or not, and the vnderstanding of them, and whether a doctrine were true or false by this Creed and rule of faith; and by a likenesse or conformitie with the same. *Irenaeus*, *Tertullian*, and others, do teach it. And although it should so happen, that a man had neuer heard but the Creed, without knowing whether there be holy scriptures or not, hee might beleue the said Creed, and be a true Christian: so that hee were voyd of other particular false opinion. And contrariwise, if the beleife of the Creed did depend vpon the knowledge of the

Prophetickall

Prophecies, and Apostolic Scriptures, to understand and to be assured of the conformity that is therein, as well as to believe it, none but the learned and well exercised in the scriptures (who should be assured of the said conformity) should be bound to believe the Creed, or should at least be assured of the truth thereof. And so should there be very few Christians. Therefore the believing of the Creed doth not depend upon the knowledge of the scriptures.

By means whereof the Doctors do hold, by tradition of the Church, governed by the holy Ghost, that the Creed is the Apostles' band, and that none ought to doubt thereof. And by the same tradition it must be believed, as in our writings of the Apostles of like authority with that in their writings, although they had no knowledge of the other scriptures. And the Doctors are sorry that they have so much declined from answering pertinently and absolutely to these two points, which they have only proposed to show, what faith and authority men ought to give to this Creed, and to all other doctrine received by tradition of the Apostles, (without Canonically scripture) which they will prove to have been left by them; by the same means and reasons by which is shewed the Creed to have been delivered to the Christians by the Apostles, without that they put the same in writing. Finally, the Doctors do admonish such as read this Conference, not so be astonished, nor marvel at so many perplexed declining from the true end of the said points proposed. And do pray them to remember the conferences made by St. Augustine with the Donatists and Pelagians: wherein they shall finde like manner of dealing, as that of the Ministers, with whom they do confesse. And for the present Conference, referre themselves to the readers iudgement.

The Resolution of the Ministers

THE Ministers following that which before hath bene proposed, and alwaies by them maintained, and for the confirmation also of the faith of the Lady of *Brillen*, say that

that it is vncertaine (as *S. Ciprian* hath written) whether the Creed, called the Apostles, was made & composed by them: or else drawne or gathered out of their doctrine: and why also it is called the Apostles Creed: or whether it is because each of the gradded his part and portion therevnto: or else whether it be because it is a marke and certaine ensigne of Christian Religion. And as touching the same, that it is a thing indifferent to saluation: in as much as it hath alwaies one waight and authoritie, be it that the Apostles have written it, or that it hath beene faithfully gathered out of theyr writings. So have also the Creeds, as well of *Nice*, as of *Aschanafus*, whereof the Church hath neuer doubted, but that they containe a pure Apostolike doctrine, as shee hath euidently declared, in ordaining that the said *Nicen* Creede should bee publicly proposed and published to the people, on the dayes of theyr assembly to communicate, which at this day is yet obserued in the Church of *Rome*: where that Creed is read or sung every Sabaoth in their Churches. And did it not containe Apostolike doctrine, it should withstand the 39. Article of the Councell of *Laodicea*: in which it is forbidden to read in the Church, any thing proposed of priuate inuention, but onely the doctrine comprised in the Canonickall bookes of the old and new Testament, the number whereof is there made.

The Ministers say further, that the reason and principall motiue of the faith which Christians giue to the Creed, is the knowledge they haue, that it is the pure word of God, and him that teacheth it, do they also maintaine, to bee the word of God: as may appeare by that which *S. Paul* writeth: who after he had proposed to the Corinthians, the death, buriall, and resurrection of Iesus Christ, which be the chiefe articles of the Creed, and those vpon which principally iustification is grounded, addeth these words. That hee deliuered vnto them, that which he receiued: to wit, that Christ died for our sinnes according to the scriptures; and that he was afterwards buried: and that he arose againe the third day, according to the scriptures.

1. Cor. 15.

Iesus

Luk. 24. Iesus Christ also proposing his death and resurrection to the two Disciples, alledged to them the scriptures, thereby to assure them, saying: O fooles and slowe of heart to beleeue all that the Prophets haue spoken, ought not Christ to haue suffered these things, and to enter into his glorie? And hee began at *Moyse*, and the Prophets, and interpreted vnto them in all the scriptures, the things that were written of him. In the selfe-same Chapter, appearing after his resurrection, even before the Creed was made, proposing vnto them his death and resurrection; to assure them thereof, hee alledged vnto them the scriptures, saying: It is thus written, and thus it behoued Christ to suffer and rise againe from the dead the third day. Whence may be inferred, that for the foundation of faith, and assurance of the articles of the same, there is no better means, then to propose the scriptures. And although in the time of the birth of the Church, the Creed was proposed to those that were Catechised, before the Apostles and Euangelists had put any thing in writing: it followeth not therefore that there were no other scriptures, wherevpon euery article of the faith might be builded. And

- 1 to declare the same particularly, The article of the creation
- 2 hath it foundation vpon the beginning of *Genesis*. The article of the almightinesse of God, hath it foundation vpon the 40. Chapter of *Esay*, and diuers other places of the scripture. The article of the conception of Iesus Christ, vpon the 7. Chapter of *Esay*: For the place of his birth, vpon the 5. of *Micheas*: and in respect of the time, vpon the 49. of *Genesis*, and the 9. of *Daniel*. The article of the death and of the Crosse, vpon the 22. Psalm, 53. Chapter of *Esay*, and 9. of *Daniel*. The article of the Resurrection vpon the 16. Psalm. The article of the Ascension, vpon the 68. Psalm.
- 7 The article of the iudgement, in *Daniel*, 12. The article of the sending of the holy Ghost, in *Joel* 2. The article of the Church, *Esay*. 2. and *Micheas*. 4. The article of the remission of sinnes, vpon the 32. Psalm, and 37. of *Ezec*. The article of the resurrection of the flesh, and life eternall, in *Daniel* the 12.

By

By this discourse, and places of scripture quoted, it may appeare to euery man, that there were cleare and euident scriptures to ground all the articles of the faith vpon, before the Creed was put in writing: and that men might & ought to alledge them to those that were catechised, to assure them of that which was proposed vnto them to be beleueed. And it is not possible that a man can beleue, that hath not first heard and vnderstood the Word: and that is not assured thereof, and holdeth it as certaine, and more also (were it possible) then things conceiued and comprised by Mathematicall demonstration: as it appeareth by the definition of faith, when the Apostle calleth it *Hypostasim, & elenchon*. *Heb. I I.* That is to say, the euidence of things which are not seene. The Ministers do adde, that it implyeth a contradiction, to call the Creed a doctrine not written: and yet to affirme that the Apostles haue written it. And they cannot shewe how long it was an vnwritten doctrine, and at what time it began to be written. And the Ministers are much displeased, in that they which confesse with them, doo not more propose the edification as well of those that bee present at this Conference, as of others which may see and read the Acts thereof. For whereas they might handle and decide points tending to edification of the simple, they stay on proposing and handling some things whereof they no way doubt: which is as much, as to proue a thing confessed, and resolved on, and to light a candle at noone-day. And they assure themselves, that they which shal read the acts of this Conference, will not at all bee abashed, because they decline to treat of that point, whereof they be so oft required: for that (as Iesus Christ saith) he that doth euill, fleeth the light.

For conclusion, the Ministers do protest to confesse and beleue, that the Creed of the Apostles, in euery article thereof, is the pure word of God, and in the faith wherof, it beho-
ueth euery faithfull man to stay and perseuere vnto the end. So that they would no way receiue nor approue the man in their Churches, that should denie, or ought doubted of the said articles.

Reply.

Reply.

The Doctors will proue, that the doctrine of the Ministers containeth points contrarie to the principall articles of the Creed. The first is against the article of the Almightynesse of God, when as they say and teach, that God cannot cause one body to be in two places. The second is against the article of the creation, when as they say, that God not onely permitteth euil and sinne to be done, but also himselfe doth it. The third is, that one while they denie, and another while they confesse for an article of faith, that the Virgin *Marie* remaineth a Virgin after her childe-birth. The fourth, that Iesus Christ descended not into hell, but by imagination, and not really. Also say the Ministers against the said article, that Iesus Christ dispaired of his saluation vppon the tree of the Crosse: that hee was troubled in conscience, fearing to bee damned: and many other errors contained in this Article. Vpon which obiections, they warne the Ministers to be readie to answer therevnto.

Answer.

The Ministers will bee readie to answer to the slaunders aforesaid.

The fift dayes Dispute on Monday the fifteenth of Iuly.



He Ministers doo require, that the request formerly made, and now againe repeated by the Lady of *Buillon*, namely, that the Doctors should speedily conferre with them concerning the points of the Masse, may be registred, to the end the occasion may be knowne why the Doctors do delay and go back from the said Conference.

The Doctors vnwilling to loose time, and willing to pursue the last dayes agreement, according wherevnto the Ministers

Ministers ought to answer, touching the errors contained in the doctrine by them preached, against the articles of the Creed: as the Doctors haue noted and proposed the same. And to enter forthwith into the matter, they shewe that the said Ministers haue euilly alledged Saint *Ciprian* for them, to denie the Creed to be the Apostles. For S. *Ciprian* doubteth not, nor putteth in doubt as a thing indifferent, whether it bee the Apostles or no; but sheweth expressly, that before they departed asunder, they composed the said Creed: as in the Preface of his exposition may appeare.

The Doctors demaund further vpon the article of the omnipotencie, (which is the foundation of the Supper, and the holy Sacrament) why the article of omnipotencie, being the first and principall article of faith, is not contained in the confession, proposed by the mouth of *Beza* at *Poissy*, before the King, and many times since, and inserted in many bookes?

And why they haue made so many different confessions of faith, taking out of one what they haue put in: and adding (contrariwise) to others that they haue omitted. And how it happeneth, that the article of the Trinitie, is not expressly in the first confession of the 1564. yeare? which yet they do confesse in all obscuritie.

Answer.

It shall appeare by the last dayes acts, that the Ministers haue required what they yet require for the present: namely, that the point of the Masse bee first put forth to be decided: because it is the chiefe occasion, for which the Conference was appointed.

And concerning that they propose touching the Creed, the Ministers neuer doubted, nor yet do they doubt but that it is a pure Apostolike doctrine. Which to euery man that shall read the acts of the last day aforesaid may appeare: where (at least) in halfe a dozen places, they haue alwaies confessed and repeated the same.

And

And that which they haue maintained to be doubtfull, is onely, whether the Creed were written by the Apostles themselves, or not: whereof nothing can appeare to be verified by the Doctors. And S. *Ciprian* himselfe, whom the Doctors haue produced, in his Preface doth aduertise the readers of the great varietie there is touching the said Creed: for as much as diuers Churches haue added therevnto diuers articles: He doth also aduertise them, that he followeth in his explication, the order of the Church of *Aquilea*. Yea and expounding the article of the discention into hell, (of which the Doctors make so much ado) he specially saith: that it is not in the Creed of the Romane Church, nor yet of the Easterne Churches. Whence may bee gathered the incertaintie of that aboue said: and that there is no article of which men may reasonably doubt, whether it be of the number of those which the Apostles haue written, or whether some Church hath added the same: or else it must bee said, that the Apostles had written diuers Creeds. And for the difference which the Doctors doo pretend to be in the confessions of the reformed Churches, printed and published at sundry times, the Ministers denie them, as touching the sence, to differ one from the other: although for more ample declaration thereof, some tearmes haue possibly bene chaunged. And where they propose that in some of them the article of the omnipotencie of God was omitted, the Ministers doo denie it, and require the Doctors to bring forth a copie of the confession, in which they maintaine the same to haue bene omitted: for were it so, it should be falsified and corrupted. Adding that there is nothing in their confession, doubtfull or obscure: which some of the said Doctors haue well declared, when they made a forme of confession by the patterne of that of the reformed Churches, vsing the proper tearmes and sentences: vnto which they added nothing to make it varie, that excepted for which they are in difference with the Ministers, and which they would hardly ground vpon the scriptures.

Obiection.

Obiection.

The Doctors say, that the Ministers by their deniall that *S. Ciprian* holdeth the Apostles were Authors, makers, and composers of the Creed, do sufficiently shewe, how bolde they are to denie things manifest. All which, they referre to the auditory present, and to the readers of this writing. For ground of which deniall, they rest vpon a simple reason: to wit, vpon the article of the discention into hell, whether it were inserted by the Apostles, or added by others to make it doubtfull, whether they are Authors of all the other Articles. For it is, as if a man should say, it is vncertaine whether *Saint Iohn* composed his Gospell, because there bee that doubt whether the Historie of the Adulteresse bee of him. But leaving that, the Doctors demaund, whether they confesse not by their doctrine, that God by his almightinesse, cannot cause one body to be in two places: two bodies in one place? Thirdly, that God cannot cause a body to be inuisible. Fourthly, that one body may be in one place without holding place equall to it greatnesse.

*Iohn. 8.**Answer.*

All these questions are impertinent and enstranged from the confession of the Churches: which neuerthelesse the Doctors haue chosen for foundation of all the Conference. Wherefore the Ministers require, that they dispute to the purpose, and choose one article or many of the said confession, whervpon they pretend to build their said questions.

Obiection.

These questions are very pertinent to impugne the Articles of the Ministers confession. For the question is not, of the proper words contained in the said confession, which is not but a Summary of the faith: but the Doctors will impugne the sence of the Articles which they doo knowe by their proper writings. By which they openly witnesse, touching the article of the omnipotencie, that God cannot doo the things aforesaid. And the Doctors do shewe, that it well and fitly serueth to impugne the doctrine of heretickes, and for the true meanes to proue against them, that they receiue

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not the holy scripture, when they proue that they receiue not the true sence thereof.

They say also, that the Ministers themselves hauing desired conference of the Masse, are the cause of such question: and the Doctors by this meane will draw them therevnto. For this article of the omnipotencie, is the chiefe foundation to proue and maintaine the word of God, and the reall presence of the body of Iesus Christ, in the Sacrament of the Aultar. And the Doctors are abashed at so many declining: for when their confession is spoken of, they demand the Masse: and when they come to the Masse, they demand their confession.

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Answer.

The Ministers do abash at so many superfluous things proposed by the Doctors. And where they say that albeit they oppugne not the words of the said confession, yet doo they oppugne the sence thereof. The Ministers answer: that the sence cannot be knowne but by the words. And for this reason they wrap themselues in a contradictiō, when as leauing the tearmes thereof, they say they will confute the sence. And as for the conclusion which they will drawe from Gods omnipotencie, affirming that one body is in diuers places at one selfe-same instant, the Ministers do denie that that by good consequence, can be inferred of the omnipotencie of God.

Obiection.

The Doctors say, that it doth well follow, God cannot cause one body to be in two places at one selfe-same instant. God therefore is not almightie.

Answer.

2. Tim. 1. The Ministers denie the consequence aforesaid, and alledge reason; because it appeareth by the holy scripture, that God cannot denie himselfe: and that it is impossible that he should lye. Neuerthelesse, it were blasphemie to inferre and conclude therevpon, that he were not almightie. For the omnipotencie of God, ought to be measured according to his will, and the things agreable to his nature; as teacheth the.

Heb. 6.

the Mr. of the sentences, saying : In that is God omnipotent, wherein his power is of might, and not of infirmities. *S. Ierome* writing to *Eustochius*, and confirming that aboue said, saith as followeth. I will boldly say, although God can do all things, yet can he not restore and reestablishe a virgin after her fall. *Saint Augustine* likewise writeth in the first booke of the Citie of God, cap. 10. in these words. The power of God is in nothing lessened, when it is said, he cannot die, nor be beguiled. And a litle after, God is almightie, because there be things which he cannot do. The same Author in the 26. of the same worke, cap. 8. thus saith : He that saith, if God be almightie, let him cause the things which be made, that they be not made. Perceiueth not, that it is as much as if he said : if hee be almightie, let him make the things which are true, in as much as they be true, to be false. *Teodore*t also in his third Dialogue, conformable to that aboue said, saith : We must not without determination, say that all things generally, are possible to God. For hee that so saith, absolutely comprehendeth things good and euill, which are contrary in themselues. And a litle after, hee affirmeth : that God cannot sinne, because it is a thing contrary to his nature. Wherevpon hee concludeth, that although many things there be which he cannot do (for as much as there bee many finnes) yet for all that doth he not cease to be almightie.

Obiection.

The Doctors say, that the reasons formerly brought, do auaille and serue to shewe, that the Ministers doo confesse the antecedent, which seemed onely to be supposed : to wit, God cannot cause one body at one selfe instant to bee in two places, no more then hee can make the things by them alledged. For to this end doo they alledge them, to declare that something there is which God cannot doo. And to the present question (to wit, that one body cannot be in two places) can they not apply them, but to shew that the same is impossible to God.

And as touching the reasons alledged out of the holy
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Scriptures :

scriptures: God cannot lye, nor denie himselfe: these places
 (vnder correction) serue nought to this purpose. For, as they
 haue brought out of the *Mt.* of the sentences, power to
 lye, power to sinne, is not power, but impotencie: contrari-
 wise rather, if God could sinne, he should be impotent and
 weake: and such thing also God cannot do, for then should
 he repugne and destroy himselfe. And as touching the ex-
 amples brought out of *S. Ierome* and *S. Augustine*, that God
 cannot make a virgin deflowred to bee yet a virgin, or a
 thing done, not to be done, that vnderstood as the *Logicians*
 say, *In sensu Composito*, (that is to say, the things beeing such,
 and so made) is true. And the reason is, for that it would
 otherwise imply a contradiction. But in the question propo-
 sed, there is nothing like therevnto: for the question onely
 demandeth, whether God by his power, can alter & change
 the nature and qualitie of things created: as whether he can
 make a thing heauie and massy, abiding in it qualitie of
 waight and massinesse (which naturally tenderh downe-
 ward) by the onely power of God, to hang in the ayre: as
 in the holy scripture we read, that the fire which naturally
 ascendeth, doth descend by the power of God. Also that the
 fire naturally hot, and burning, cooleth, the qualitie thereof
 (that is to say the heate) remaining in the substance. As also
 that two bodies bee in one selfe-same place: as appeared
 when our Lord did enter where the Apostles were, the
 the doores being shut: or that a grosse and large body, re-
 maining in it grossenesse and largenesse, do passe through a
 place vnproportionable to it greatnesse and largenesse, as a
 cable through the eye of a needle. All these examples are ta-
 ken out of the holy scripture. And if it must be, that God
 cannot make one body to be in two places at once, no more
 should he be able to do the things aforesaid: for, the reasons
 to this purpose they will afterwards declare. And it will
 not be found, that it hath euer entered into the braine of
 any Interpreter, to denie such a power: And the first
 that euer did openly denie it, was first *Peter Marter*: and af-
 ter him, *Beza*.

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The Doctors further say, that the forme of the argument which the Ministers do vse, doth withstand and destroy that which God vseth in the holy scripture, and the Angell speaking to the virgin. For God ordinarily when he will assure something impossible to nature, and which men cannot comprehend, he generally alledgeth his power. And the Angell willing to make a ground of the incarnation of our Lord, doth alledge in generall, that there is nothing impossible to God, in regard of the creatures, as the Angell speaketh. Now so it is, that the generalitie of an argument is destroyed by particular exceptions, and is made by this meane vnprofitable and forcelesse. When God then alledgeth in generall, that his power can do it, one may doubt thereof, and esteeme the thing proposed of God, to bee of those, which are to him impossible, as well as the exceptions by the Ministers alledged. And that should be false which the Angell saith: That there is nothing impossible to God: because men do alledge & propose many things to the contrary. To the end therefore, that God and his Angels bee maintained true in their words, it must not be doubted, but God can much more easily change and alter his creatures, and all their qualities, then a Potter can play with his clay, and forme at his pleasure some vessell thereof.

Moreouer, there is daunger, that if we limit Gods power towards his creatures, wee fall to denie him his Lordship and dominion ouer them. For no other thing is it to be Lord of a creature, then to haue power to change, alter, and giue it such a nature and qualitie, best pleasing to him: as hauing the same in his owne power. And therefore God in *Jeremy*, *Ier. 32.* to shewe that hee had power to destroy and ruinate, or to maintaine *Ierusalem*, as seemed him good, saith: I am the Lord of all flesh: is there any thing too hard for me? Therefore the Doctors do conclude, that there is daunger (if this question bee maintained, as impossible to God) that each one therein will dare as much: alledging the same examples which the Ministers do, to exempt from the power of God, euery thing shall displease him. And when men shall pro-

duce vnto him such things out of the scripture, he may interpret the scripture in an other sence, saying: that such a thing shall be impossible to God by the naturall sence of the words of the scripture: Euen as the Ministers doo change and alter the scripture, which saith that the body of Iesus Christ is in two places. To wit, the word of the Supper, compared with that of the Ascension: and say, that that of the Supper ought not to bee vnderstood litterally: for, that one body should be in two places, is impossible to God. So say the Doctors, that each one wil corrupt the litterall sence of the scriptures, saying: that the thing is impossible vnto God. And therefore must the scriptures be otherwise vnderstood. And notwithstanding it may bee because it displeaseth him: and yet will hee bring forth the selfe-same reasons and allegations as do the Ministers, to shewe that all things are not possible to God. The Doctors do againe conclude, that it is better to maintaine the scripture in the truth thereof, (albeit it propose in our iudgements incomprehensible and impossible things, then to open a gap for euery one, to depraue the word of God, to raunge and subiect it to his will and iudgement, vnder shadow of saying, that it is impossible to God: and alledging for the same some examples. They will not omit that the Ministers, who haue often protested to relye vpon the pure word of God, do alledge only auncient Doctors against the power of God, flying for aide to them, against Gods expresse word, which importeth, that generally without exception there is nothing impossible to him.

Answer.

The Minister answer, that the Doctors proue not their consequence, and that they leaue it for some distrust they haue (as is likely) that they are not able to proue it. They mentiō but the antecedent of their said consequence: to the confession whereof, it is not possible for them to lead the Ministers, by their reasons and authorities alledged to weaken their said consequence: for as much as of one particular, they inferre a generall: which is contrary to the rules of Logicke.

gicke. And where they say that the authorities alledged by the Ministers, nothing serue to reprove their consequence, and to shew that God leaueth not to be almightie, although he cannot do any thing which doth derogate to his nature, they referre themselves therein to the said auncient authors; which for the same end and reason as the Ministers, doo alledge and propose the aboue said exceptions.

Where they pretend that the authorities and sentences alledged out of the auncient Fathers, do nought appertaine to the present question: for as much as they denie that they should be vnderstood of other things, but those only which do containe in themselves contradiction. The Ministers do answere, that so also doth that which they propose of a body, that at one selfe instant, it may be in diuers places. For as much is it, as if they should say, that a body is, and is not, at one selfe-same time: and that a body is one, and is not one. Also that a creature is incircumscribable, and not inclosed within certaine limits: which happening, it should no more be a creature, but God. As may bee gathered of that which *S. Basil* writeth in his booke of the holy Ghost, Chapter 22. saying thus: The Angell that appeared to *Cornelius*, was not in the same place where *Phillip* was. And he that spake to *Zacharie* from the Altar, filled not whiles hee spake vnto him, his seate and place in heauen. But the holy Ghost is in *Habacuck*, and *Daniel* in *Babylon*, and in *Ezechiel* vpon the flood of *Chobar*, for the spirit of God doth fill the earth. And the Prophet writing thereof, saith: Where shall I hide me from thy spirit? or whither shall I flye from thy presence? *Didymus* in his booke of the holy Ghost, confirming that aboue said, saith thus: Were the spirit of God a creature, his substance should he haue circumscrip and limited, as haue all things made and created. As then so it is, that the spirit of God doth fill the world, and is not circumscrip, nor in any place limited; therof it followeth, that he is God. *Vigilius* in the disputation hee wrote betweene *Sabellius*, *Photius*, *Arrius*, and *Athanasius*, vnder the person of *Athanasius*, thus writeth.

Thereby may it chiefly appeare, that the spirit of God, is God: that he is euerie where, and is not contained in any one place, as the Prophet writeth: Whither shall I flye to hide me from thy spirit? Of these places may we conclude, that if a body bee not circumscrip^t, finished and closed in certaine limits, it is not a creature: which ought to bee vnderstood, not onely of other bodies, but of that also of Iesus Christ himselfe: as appeareth by that which *Theodore* writeth in his second Dialogue, where hee thus saith: Then is the body of our Lord risen, exempted from all corruption, impassible and immortall, adorned with diuine glory, adored and worshipped of the heauenly powers. Neuerthelesse, albeit it be in such sort qualified, yet ceaseth it not therefore to be circumscrip^t, as it was before it was glorified: whereof it followeth, that being a true body, and a creature, it cannot be in diuers places at one instance.

Whereas they alledge that the foresaid examples do nothing pertaine to the question proposed: for as much as in it, the question is onely to know, whether God can chaunge the qualities in a substance, the substance remaining. The Ministers do denie it, because in the question there is mention of a body, which cannot be without his measure. Now the measures and demensions are not as qualities and accidents which may happen to a body, and depart from it without corrupting thereof, (which is the nature and condition of accidents) but are of it proper essence. So that it is impossible that a body should bee a body, which is not measured and circumscrip^t.

The first example they produce for confirmation of their saying is, that a massie thing (which naturally for the waight thereof declineth downward) may be lifted on high. Wherevnto the Ministers do answere, that it may be done, and that by violent motion. But that this example nought serueth to ouerthrow that they haue said, for as much as such things in themselves containe no contradiction; and that they are not contrary to the essence of the thing where they happen. For a stone which a man throweth v^pward, doth
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Not therefore cease to be a stone, neither by such a moving, is it not deprived of the waightinesse thereof. To the example of the fire, they answered: that it is one selfesame reason of light, as of heauie things: and that without any corruption of their essence, their naturall movings may be changed by some force and violence done vnto them. And as touching that they alledge of fire, which (contrary to it nature, namely to heat and burne) refreshed the three Iewes in the *Babylonian* furnace: they answered, that the fire therefore was nothing altered in the essence nor qualiries thereof: which may easily appeare, in that it spared the three Iewes, and burned and consumed those which kindled the same. Whereof may be inferred, that the cause why it did not offend them, proceeded not because the nature or qualities thereof were any way changed, but onely because the action thereof was suspended.

And where they alledge, that two bodies may be at one instant in one selfe-same place together: and for prooffe thereof, propose that which is written in *S. Iohn*, that Iesus Christ did enter where his Disciples were, the doores beeing shut: the Ministers do answered, that it is not so in the text: but the text sheweth that the Disciples beeing assembled in a place, Iesus Christ stood & appeared in the midst of them. Whereof can be no way inferred, that hee entred into the place where they were, without opening of the doores, nor that hee pierced them to enter therein. And very like it is, that they were opened and shut againe, as well as those which the Angell did open and shut againe, when hee was sent to deliuer *S. Peter* out of prison: and when likewise hee was sent for the Apostles deliuerance.

Act. 12.

Act. 5.

As touching that they propose of a grosse body passing through a straight place, alledging the example of a Cable through the eye of a needle. The Ministers answered, that it is ill to the purpose alledged, and is an argument grounded vpon a thing impossible. They say moreouer that the Doctors haue all vnderstood the word *Camilos*: vsurped in the scripture, not for a Cable, but for a Camell: as

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to them it is manifest, which are but meanely scene in the antiquities of the Hebrewes. And as appeareth by that which *Angelus Caninius* writeth in the end of his *Caldean Grammer*. And for the conclusion which the Doctors drawe from the precedent examples, it is from the purpose, and founded vppon presupposed antecedents and premisses by them brought; which in the sence they alledge them for the reasons aboue declared, they neither haue, nor will confesse vnto them.

Where they say, that what the Ministers haue said touching a body; that it cannot be in two places at one instant, were it the body of Iesus Christ it selfe, was neuer written by any of the auncient Fathers, nor proposed before the comming of *Peter Martyr*, and *Theodoret Beza*. The Ministers do maintaine that it was. And that *S. Augustine* in his Epistle to *Dardanus*, saith the same in these tearmes: According to this forme (meaning the corporall forme of Iesus Christ) we must not thinke that it is euery where. And wee must beware least in establisshing in him his diuinitie, we take not frō him the veritie of his body. And else-where hee saith: That by reason of the nature and measure of a true body, hee is in one place in heauen. The selfe-same thing saith *Theodoret* in his second Dialogue, as hath bene before alledged. And so doth *Vigilius* in his fourth booke against *Eutiches*: where hee writeth as followeth. If the word and flesh be but of one nature, how commeth it to passe that the flesh is not found euery where as the word (of which word it was taken, to constitute one selfe-same person and *Hypostaty*) is euery where? for when it was on the earth, it was not in heauen: and now that it is in heauen, surely it is not on the earth. And so farre off is it that he is there, that we attend Iesus Christ to come according to his flesh: whom neuerthelesse we belecue as he is the word, to be here on earth with vs.

By these and other like authorities, often found in the writings of the Fathers, men may know that *Peter Martyr* and *Theodoret Beza* are not the first authors of this doctrine, and
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that it is falsly imputed to them: for as much as they haue but drawne, and word by word, copied (as it were) the same, out of the bookes of the auncient Fathers.

To that which the Doctōrs pretend, that the forme of arguing which the Ministers haue vsed, affirming some things to be impossible to God, doth not derogate his omnipotēcie: overthroweth the forme of the argument which the Angell speaking to the virgin, vseth for cōfirmatiō of that which he declared vnto her: that is, that nothing is impossible to God. The Ministers do answere, that it is nothing to the purpose, for as much as the question is neither of a thing which containeth in it self any contradiction, nor that is contrary to the truth of God: which be the two matters they haue alledged, and yet do alledge for the expositiō of the omnipotencie of God. And touching y^e which the Doctōrs do adde, that God can change the nature and qualitie of things, there is no man doubteth the same. But whē that is done, it behoueth also to auow, that the things be changed, & that they remain not in their first nature. And the Ministers say, that it is not all one with the thing here proposed: for as much as the Doctōrs wil haue a thing to remain in it essence and nature, although the essentiall parts therof be changed, & altogether extinct and abolished. Touching the limitation of the power of God towards his creatures, there is none so presumptuous to attempt to limit the same, in whatsoeuer he wil: and which confesseth not, that he may ordaine & dispose of all his creatures in generall, as it pleaseth him, & as a Potter doth of his earth. And therunto (say they) ought the authoritie of *Jeremy* to be referred: as it appeareth very clearly by these Hebrew words. *Lo gippale Mimmecha col-dauar*. To wit, nothing shalbe hard to thee ô Lord. Concerning the danger which the Doctōrs pretend may come of the abovesaid answeres of the Ministers, they answer, that men of sound and good iudgement wil neuer drawe thereof any euill consequence, seeing that all this doctrine is true, and doth containe no manner of obscuritie. And if any peradventure take harme thereby, it must bee imputed to themselues, and their euill vnderstanding; whereby

Tit. I.

whereby not onely some doctrine, but also the word of God it selfe, may be sometimes perverted and corrupted. To be short, all things (as saith the Apostle) be cleane to those that be cleane, and polluted to those that be polluted, and haue an euill conscience. And where the Doctors alledge that one may take occasion by the doctrine abouesaid, to interpret the scriptures according to his owne sence and fantasie, the Ministers say no. And where some one would attempt the same, they say it shall be easie to reiect his interpretation, as not answerable to the rules and analogie of faith: as the foresaid doctrine and interpretation of the Ministers is answerable therevnto. Where the Doctors say, that the Ministers do change and alter the scriptures. The Ministers answere, that it is a slander, which can no way bee proued against them: neither by their writings, nor by their speeches, nor by any thing they euer said or thought. Concerning what they adde, that the scripture saith that the body of Iesus Christ is in two places, the Ministers denie it, and do say, that contrariwise the scriptures do establish it in heauen, and not else-where: according as it is written. The hea-

uens must containe him vntill the time that all things bee restored which God hath spoken by the mouth of all his holy Prophets since the world began. And where they alledge that the scripture ought not to bee interpreted according to euery mans sence and phantasie; the Ministers do confesse it, adding that all interpretations ought to bee examined, as *S. Paul* saith: but that such examination must bee done by conference of the scriptures. And where the Doctors accuse the Ministers not to haue alledged any passages of the scripture for confirmation of the foresaid doctrine, before they produced the auncient Fathers. The Ministers do answere, that it is a false accusation: and that they should well haue remembred in the beginning of their discourse, that they alledged to this end, *S. Paul. 2. Tim. 2.* Where it is said, that God cannot denie himselfe. And that which is written *Hebr. 6.* It is impossible that God can lye. Which places, with those they produced out of the auncient Fathers, were

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not alledged to diminish ought the omnipotencie of God: But rather to establish the same; and cut off the way to many impieties and blasphemies: which they would falsly propose and shrowde them vnder pretext of the omnipotencie of God, without hauing regard to his revealed will, wherevnto we must referre the Omnipotencie.

The sixth dayes Dispute on Tuesday, the 16. of Iuly.



He Doctors obiekt, that they haue made such an argument, God cannot cause one body to be in two places. God is not therefore Omnipotent. That this cōsequence is necessarie it is most manifest: without other prooffe, by the lawe of contradiction. For according to the rule holden in all schooles of Philosophie, two contradictions cannot be true: To haue power to do all things, and to haue no power in certain particular things, be contradictions. For this particular thing, is a part of all. If the Antecedent be true, of necessitie the consequence must be false, according to the lawe of contradiction: for they two as contradictories cannot be true together. And notwithstanding, albeit that by the knowledge of the termes theselues, a man might iudge the consequence to be good: neuerthelesse, it is plainly knowne by the deduction of the obiection against the answer of the Ministers, that the Doctors haue proued the consequence. The reason of the Ministers was thus: God cannot lye: hee cannot sinne: hee cannot cause that things made, be not made. Therefore it either repugneth his nature, or there is repugnancie on the behalfe of the creatures: because there is a folded contradiction. Now the Doctors in their obiection haue said, that there is nothing like in the question proposed: that is to say, whether one bodie may be in two places. Wherevpon they make such an argument, taken from their obiection, God can do all things which are not repugnant to his nature, or where there is no repugnancie in the behalfe

behalfe of things created : and that no contradiction is therein implied. But to affirme one body, may be in two places, at one selfe-same instant, is not a thing repugnant to the nature of God, and on the behalfe of the body, implyeth no contradiction : God therefore can do it. Or else thus. God cannot do it : It followeth therefore, that God is not Omnipotent. And so is proposed the reason and deduction of the antecedent and consequent. Yea and the prooffe of the assumption or second proposition : For they haue proued there is no contradiction in saying that one body might be in two places ; and that it doth not repugne the nature of GOD, whereof the probation hath bene made, by example of like things. As God can cause two bodies to be in one place, and other like reasons deducted in the Obiection.

And where the Doctors (say they) preposterously argue from a particular to a generall, It seemeth (vnder correction) they haue forgotten the rules of Logicke. For very certaine it is, that this rule hath place in affirming, and not in denying. But contrariwise, when there is something affirmed in generall, and the default in particular proued, (as say Logicians) *Ad negationem particularis, sequitur negatio eius quod vniuersaliter affirmatum est.* Likewise when there is some of a whole thing which hath many parts affirmed : and default is proued in one part, the destruction of the whole followeth. As if one should say ; All the bodie is sound. Hee that should proue one part of the bodie diseased, should proue this proposition [*All the bodie is sound*] to be false.

Such is the argument which the Doctors haue made (to wit) : If God cannot do one particular thing (as to cause one bodie to be in two places) then he cannot do all things. Or if he can do all things, he can do that also.

They are agrieved to be sent backe to their Logicke. For they regarded no other ende, but to make the antecent to be graunted : to wit, that God cannot make one bodie to be in two places. And are verie glad, to haue vnderstood the resolution of the Ministers vpon this Article : that is to say, That God cannot cause, nor will one bodie to bee in two places :

places: for as much as it implyeth contradiction. And where the Ministers doo say, that the Doctors by their reasons, could not thereof inferre the truth of the antecedent: The Doctors confesse the same. And thereby doo the Ministers also sufficiently perceiue, that the reasons they haue brought, are nothing worth to the confirmation of the antecedent, which is their resolution. But the Doctors say: that these reasons, albeit they be nought, were to this end neuerthelesse produced by the Ministers, to proue, that it was impossible to God, to make one bodie to be in two places.

Concerning this Article, which beginneth [*Touching that which they say that the authorities, &c.*] The Doctors object that the auncient Fathers neuer thought to make exception of any thing, which is not subiect to the power of God. For (as it is manifest) hee that saith all, excepteth nothing. Therefore, when the Scripture saith, that God is almighty, it giueth sufficiently to vnderstand, that there is no exception. And to giue exception therein, should be to contradict to many places of the word of God, and to blaspheme against his power. But well say the Doctors, that the Fathers haue interpreted the Omnipotencie of God: not to comprehend that which toucheth the perfection of his nature, but that only which concerneth the Creatures: So that there were not on their part too apparant contradiction, and repugnancie.

Now the present question importeth not, that there is contradiction for a bodie to be a bodie, and in diuers places at one selfe-same instant. For concerning the essence of bodies, in speaking of a bodie hauing it dimensions, as speake the Philosophers, *De predicamento quantitatis*: Certaine it is, that the dimensions are of the essence of a bodie; but to be circumscrip't and inclosed in a place, that is an accident. Which thing is shewed by Philosophie it selfe: For the most high heauen, according to all, is a bodie, and neuerthelesse is it not in place according to it all. Therefore is it not an essentiall thing, for a bodie to be enclosed in one place.

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And to speake of the present matter, the Ministers should be very much troubled to prooue, that the bodie of Iesus Christ is in one place in heauen; seeing it is written in the 4. Chapter to the *Ephesians*, he is mounted aboue all the heuens: out of which, there is no place, as they speak of places, in regard of bodies, according to nature. And were it so, that it should be essentiall to a body, to be in one place (according to the rule which the Ministers deliuer) an other blasphemy would follow against the Omnipotencie of God, that God could not make a body, and place the same aboue all heuens. And to speake more vniuersally, that God could not make a bodie without place, and room the equal to it greatnes.

Touching the Allegations proposed by the Ministers, of certaine auncient Authors, The Doctors do object, that the said Allegations are against themselves: For as much as to be inclosed in a place, doth not depend of the essence of a bodie, nor of its measures: as appeareth by the authorities produced, wherein there is mentiō made of Angels, which haue not bodies. It is not therefore an essentiall reason for the dimensions of a body to be contained in a place. And all this furniture of authorities maketh nothing to the purpose: For they tend but to shewe, that the naturall proprietie of creatures, is different from the diuine nature, as *S. Basil* saith expressly in the place by the Ministers alledged. And *S. Ambrose* in his first booke of the holy Ghost, *Cap. 7.* where the same Authors doo declare, that God by his nature may be euery where: and the creatures by their natures, not so. But the said Authors pretend not, that God by his Omnipotencie cannot make one body to be in diuers places: For the same Authors (or their like) when they come to speak of the power of God in the holy Sacrament, they affirme, that the bodie of Iesus Christ is in heauen, and in the holy Sacrament. And affirme, that the Angels and spirits of the blessed, may by the same power, be in many places. As the Doctors will shew in their resolution.

Where the Ministers say, that a body must be circumscrip without place, according to the essentiall proprietie: that
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hath bene formerly shewed to be false. And the Ministers do confound the name of body : which sometimes doth signifie substance, sometimes quantitie, hauing it dimensions, breadth, length, and deepnesse; which dimensions be essentiall in a body, taking the body for a kinde of quantitie : and not in a substantiall body : for it is an accident. Now certaine it is, that God can seperate the accidents from a body, and make a substance without accidents : otherwise there would follow an other blasphemie : that God could not seperate the accident, from a subiect and substance. And where the Ministers say, that a stone by a violent mouing, may bee cast on high, that is no answere to the question. For the Doctors doo demaund (for as much as it is essentiall and naturall to a massy and terrestriall body, in regard of the massinesse and waight thereof tending downward) whether God by his onely power, contrary to the naturall proprietie of a massy and waightie body, cannot hold and hang it vp on high?

And as touching the euasion which the Ministers make from a very strong and mightie argument against their doctrine, that two bodies may be in one place, by the prooffe that is made, taken from the scripture, (not onely to proue that God can cause two bodies to be in one place, but euen that he hath done it) serueth nothing to couer their error, in saying that it is not said in S. *Iohn*, that our Lord did enter by the shut doores: but that he was found standing in the midst of them : where the said Ministers haue concealed and omitted this verbe *venit* : and do stay onely vpon the verbe *stetit*. For the expresse text in S. *Iohn. cap. 21. 19.* saith: That the doores being shut, Iesus came into the place where the Disciples were assembled, and was there in the midst of them. They demaund of them, for as much as the scripture saith, that he came thither, the doores beeing shut, and that hee was found in the midst of them : whether hee were found in the midst of them, and in the said place, without entring thereinto : or whether hee there entered, for as much as the text saith; that the doores were shut

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when he came; How they will proue by the scripture that he entred, if not by the shut doores? For a much greater myracle should it be, to be found in the midst of his Disciples, without being entred into the place where they were. Too light is that shift, to say it is not written that he entred. For S. *Augustine* in his booke *De agone Christiano*, cap. 24. saith thus. *Nec nos moueat quod clausis hostijs subito eum apparuisse Discipulis scriptum est: ut propterea negemus illud fuisse corpus humanum, quia contra naturam huius corporis videmus illud per clausa hostia intrare. Omnia enim possibilia sunt Deo, Nam & ambulare super aquas contra naturam huius corporis esse manifestum est, & tamen non solum ipse Dominus ante passionem ambulauit, sed etiam Petrum ambulare fecit.* Let it not moue vs, because it is written, that the doores being shut, he suddenly appeared to his Disciples; that we therefore denie that body to haue bene humane, because wee see it against the nature of this body, to enter by the closed doores. For to God are all things possible. For to walke also vpon the waters, is manifestly against the nature of this body: And yet the Lord himselfe not onely walked before his passion, but also caused *Peter* to walke.

Where it appeareth, that S. *Augustine* saith plainly, that our Lord did enter by the shut doores: and referreth all to the omnipotencie of God:

Moreouer, the text of S. *Luke*, ioyned with that of Saint *John*, doth shewe that he entred through the doores. For no reasonable occasion had the Apostles had, to thinke it was a spirit, and not a body, seeing him before them in the likeness of a man: but for that he was entred otherwise then a true body, and very man could enter. That is, for that he was entred by the closed doores: which thing a true man, and a true body in no wise can doo. To say that the doores were opened, and afterwards shut again by myracle, or otherwise, should nothing auaille. For so may a true man, and a true body be there: and therefore no cause can a man haue to think it a spirit, or vaine vision.

The Doctors say moreouer, that all the auncient hereticks

heretikes and Christians, did commonly agree, that Iesus Christ passed through: but such was their difference, as now it is between the Ministers & Doctors. The auncient heretikes said, that Iesus Christ after his resurrection, had not a true body, because he did workes contrary to the nature of a body, which implied contradiction to a naturall body: to wit, that at one selfe instant, he was in one selfe same place with an other body: as when he passed through the doores. The auncient Catholike Christians answered, that such indeed was the nature of a body, that it could not passe through the doores: through the body of the virgin in his birth, without fracture: through the stone of the Sepulchre in it resurrection: but neuerthelesse, that two bodies should be together, by the omnipotencie of God, implied no contradiction: for as much as it so hapned in the thre cases done and recited.

The first that speaketh therof, is *Iustine Martir*, in the 117. question against the Gentiles: where hee saith. If a thicke body be hindred to passe through the doores, how did our Lord after his resurrection enter the shut doores? And if it bee so, why was the stone removed by the Angell from off the Sepulchre, to the end his body might rise againe? He answereth thus. That even as our Lord without changing his body into a spirit, walked vpon the sea: but by his diuine power he made the sea solide to walke vpon; not onely for his owne body, but for that of *S. Peter*. So by his diuine power he came forth of the sepulchre, the stone remaining there vpon, and entered to his Disciples, the doores being shut. Hereby we vnderstand, that the things which proceed of diuers vertues, ought to haue y same faith. And we must know, that the things which surpasse nature, whē they are wrought in it by diuine power, ought not to be measured according to the reason & proprietie of nature. For this cause, our Lord seeing his Disciples troubled at such an entry, did propose vnto them the parts of his body, and the places and markes of his wounds, to be touched, to shew he was not entred by change of his body into a spirite: but with his body composed of it dimensions and thicknesse: and by his diuine almightinesse,

inesse which made all things that surpasse the strength of
 nature. Saint Hilary in his third booke of the Trinitie: But then
 (saith hee) which wile search into the things insearchable,
 and wile be Judge of the secrets of God, and his power: I
 aske counsell of thee: giue me a reason and solution of
 this fact, to mee that am ignorant, and do simply beleue in
 God concearning all things. I euen as hee hath said and pro-
 nounced them: I vnderstand that the Lord was often pre-
 sent after his resurrection, to his ene and knowne of them
 which beleued him not. This selfe same Lord, applying him-
 selfe to the weaknesse of our vnderstanding, and to satisfie
 the doubts of the vnbelders, both shewed a secret and a
 worke of his almightinesse. Expound to me then, who for ver-
 thou art, which wilt be a searcher of the omnipotence of
 God, the reason of this doct. The Disciples being shut vp
 and withdrawn together in secret, the Lord is proposed to
 Thomas to confirme his faith, according to the conditions he
 desired: to wit, that he might touch his body, and proue his
 wounds. And for this cause hee behoued him to bring the true
 body with him, wherein he had receiued such wounds. I de-
 mand then, for as much as he was corporall, by what part
 of the house entered hee in? For I see that the Euangelist
 diligently expresseth, that Iesus came when the doores were
 shut, and was found in the midst of his Disciples: to wit,
 whether he pierced the thicke walles, and the great lattes of
 timber betweene both? Certaine it is, that without fiction
 or guile hee there entered. Let thy conceit followe and
 consider his entrie, and thy vnderstanding enter into the
 house shut within. All thou seest, is whole and fast locked,
 and yet is hee found in the midst of his Disciples: but it
 is, because all things by his almightinesse are open to him.
 Thou slanderest things inuisible. I aske thee againe the
 reason of this thing there visible. Nothing of the wall or so-
 lide doores gaue backe, or made way. Contrariwise I see
 that wood and stones by their nature cannot receiue such an
 entrie.

The body of our Lord was not quite vanished, to bee estoones taken and made of nothing. Whence then commeth it, that he is found in the midst of them without opening? Sence and speech do herein faile, and the truth of the deed, is beyond humane reason. As then we are abused, concerning the birth of the sonne of God, we lye also concerning such an entry. The deed is false say we, it so happened not, because we cannot vnderstand the reason thereof: and for that our sence and iudgement faileth, we say there is no such deed. But the faith and beliefe of the deed, doth conuince our lying. The Lord (the doores being shut) is found in the midst of the Apostles, and the sonne of God is borne of his Father. Denie not that hee thus entred, because by the infirmitie of thy spirit, thou canst not comprehend such an entrie.

I could amplifie like deeds in all the creatures: but the Lord hath well provided for himselfe, to haue contained vs in necessitie and modestie, by the nature of our bodies. Sufficiently we shewe, that we would make our selues an other God, had we power so to do. For as much as wee cannot by the boldnesse of our wicked will, ruinate the nature of truth, we gainsay it at least, and contend with the word of God.

S. Ambrose in his tenth booke vpon *S. Luke*, cap. 24. saith, through the doores. *S. Chrysostome* vpon *S. Iohn*, pro-ueth by such an entrie, that Iesus Christ was so borne of the Virgin, that she remained a Virgin in her child-birth, and after, without any manner of fraction. And concludeth, that the one and the other deed proceedeth from the omnipotencie of God. The said *Chrysostome* in his second Homily vpon the Apostles Creed, saith these words: How is it that Iesus Christ entred the closed doores? &c. because such things are aboue our reach, and we cannot render a reason of that myracle, we hold it by faith.

S. Ierome in his first booke against *Iovinian*, and in the Epistle to *Pamachius*, against the errors of *Iohn of Ierusalem*, who said, that Iesus after his resurrection, had not a

true body, because it was impossible that a true body should
passe through the doores: and that it should be in one self-
same place with an other body) answereth: It hindereth not,
but that the nature of the body remaineth, for as much as
this act proceedeth from the omnipotencie of God. And
thus saith: Tell me, thou subtil disputer, which is greater, to
hang the huge greatnesse of the earth vpon nothing, and to
ballance it aboue the bracklenesse of the waters: or for God
to passe through a shut doore, & a creature to obey his Crea-
tor? To that which is the greater thou easily agreeest, and
flaunderest that which is lesser. S. *Augustine* in his 13. Epistle,
for an example of the omnipotencie of God, reciteth also this
deed: to shewe that our Lord was borne of the Virgin with-
out any rupture of her body: and to declare that the omni-
potencie of God is greater then we can comprehend. A-
gainst the Valentinians and others, which denied the true
substance of the body of Iesus Christ, for that contrary to
the nature of a body, he so passed. S. *Augustine* in his booke
called *De agone Christiano*, alledgeth the same deed. *Amphi-
lochi*us and *Theodoret* in the 2. Dialogue, disputing of this
deed against *Entioches*, who said also, that after the resurrecti-
on, the humanitie of Iesus Christ was changed into his diui-
nitie: because, contrary to the nature of a body, he so passed
through the shut doores, do answer as the others. That such
an effect importeth not contradiction to the nature of a bo-
dy: for as much as it proceeded of the omnipotencie of God,
and not of the nature of the body. *Cirell* in his 12. booke
vpon S. *Iohn*, reprehenderth those also which will measure the
myracles and works of God according to their owne iudge-
ment, and the proprietie of creatures: and very sharply spea-
keth against them. S. *Augustine* in his first booke against
Julian, cap. 2. recyteth, That *Louinian* was an heretike, because
he said, that there was fraction in the virgin in her child birth.
And so said he, for feare of falling into the heresie of the Ma-
nahees, who thought that Iesus Christ had not a true bo-
dy, because he was borne without fraction of his mother. To
auoyd then this heresie, hee rather denied that the virgin re-
mained.

mained a Virgin. The like heresie is imputed to *Origen*, and some also alledge that the Fathers (as *Tertullian*) had such an opinion. By these testimonies do the Doctors conclude, that two bodies to pierce themselves, and be in one self-same place, by diuine power doth not imply any contradiction. Which places were they wel considered, they would not receiue a new interpretation against the very expresse word of God: seeing the text without contradiction doth beare that Iesus Christ came to his Disciples, the doores being shut.

How *Caluin* in his Institution hath depraued the sence *The 4th* of that place of *S. Iohn*, with other like, may plainly appeare, *booke. cap. 17. sect. 39* where he saith thus. That which they estoones alledge, that Iesus Christ came out of the Sepulchre without opening the same, and that hee entred in to his Disciples the doores of the chamber beeing shut, is of no value, further to main- taine their error. For as the water serued Iesus Christ for a firme pavement, to walke vpon the lake: so also ought it not seeme straunge, if the hardnesse of the stone were softned to giue him passage. And *Beza* in his second Dialogue against *Heshusius* saith, that the stone was vanished, to the end that our Lord might passe in his resurrection: and God did afterwards reforme it. It followeth in the text of *Caluin*: As also to enter into a chamber the doores shut, is not to say that hee pierced the wood, but onely that he made an opening by his diuine power: so that by a myraculous fashion, he was found in the midst of his Disciples, although the doores were were shut. Moreouer he saith: That which they bring of *S. Luke*: to wit, that hee vanished suddenly from his Disciples which went to *Emaus*, serueth nought for them, and maketh for our aduantage. For he was not made inuisible by taking away the sight of his body: but he onely vanished. As also witnesseth the same Euangelist: In wal- king he was not transfigured nor disguised, to be made in- uisible, but their eyes were holden. Such ridiculous and friuolous expositions are brought by *Caluin* and his like, to auoyd confessing, that God can make one body to be in di- uers places.

And neuerthelesse, the proper text of the scripture doth witnesseth that two bodies may be by the power of God, in one selfesame place. As also it witnesseth that a body hauing colour, and before visible, by the power of God, was made invisible, without any let to their sight that could see. As *S. Luke* doth confirme, saying: *Aphantos Egeneto Ap' auton, Inuisibilis factus est ab ipsis*. Although there was no defect on the behalfe of the Disciples. For it is said before, that their eyes were opened, that they might know him: and herevpon agreeth all antiquitie. Another act do the Doctors adde, for confirmation of the penetration of dimensions. Which is, that our Lord ascended into the heauens, which he neither diuided, nor claue asunder. Therefore of necessitie did hee pierce them: as the scripture it selfe in proper termes importeth.

The Doctors shewe also to the said Ministers, that they cannot produce one only renowned Father, hauing expounded these places, from whom they might learne their so diuers interpretations. And that which they bring of the Acts of the Apostles, where mention is made, that *S. Peter* came forth of prison, nought serueth to colour their exposition. In which text, there is nothing spoken of the opening of the prison doores. And it is not said (as in *S. Iohn*) that the doores of the prison being shut, *S. Peter* came forth: but that the Angell came thither, when the keepers before the doore kept the prison. Where if they say, that the doores were opened to *S. Peter*, that agreeth not with the saying of Saint *Iohn*, that the doores were shut when as our Lord entered. The like reason brought by the Ministers out of the fist of the Acts of the Apostles, and for the same cause, is as vnprofitable for this purpose, as the former.

And to shewe clearely and evidently, that God (contrary to the naturall proprietie of a body) can make a great and thicke body to passe in a space and place vnequall to its greatnesse, largenesse, and thicknesse. The Doctors cycled what our Lord saith in the 19. of *S. Mathew*: It is easier for a Cable to goe through the eye of a needle, then for a rich

rich man to enter into the kingdome of heauen.

Two things haue the Ministers answered vnto : the one, that in the translation wee must not vse Cable, but rather Camel: although neuertheles their own French Bible of *Anthony Rebulls* impression, which they haue brought, containeth the translation of this word Cable. And *Caluin* himself likewise in his Hermony of the foure Euangelists, saith that to bee better. But herein appeareth to be truth what *Tertulian* against the Valentinians; and before him, *Irenaeus* in his first booke and 14. Chapter against the Valentinians doo say: That they which seperate themselues from vs to go to an other schoole, do alwaies inuent some new thing, that the disciples may bee found more cunning then their Maisters. But well, this word [*Camell*] beeing yeelded vnto them, (as the Doctors doubt not to haue bene expounded by *Saint Hillary*, *S. Ierom*, and others) the reason thereof is yet more strong. For it is yet more repugnant that a crooked, grosse, and great Camell (then a Cable) should enter through the eye of a needle. The other reason giuen by the Ministers is, that God cannot make a Camel or Cable to enter throgh the eye of a needle: which is notwithstanding, against the pure word of Iesus Christ, who saith not, it is impossible to God, but rather easie to do that, and by comparison, more easie vnto God, then to make a rich man to enter into the kingdome of heauen: which neuerthelesse is said by our Lord to be possible: not vnto men, but vnto God: to whom there is nothing vnpossible. Whervpō the Doctors say thus, If God can do that which is more difficult, he can doo that which is more easie. Now by the text of the scripture, it is said that God can make a rich man enter into the kingdome of heauen, which is the more difficult; he can therefore make a Camell (or Cable) to enter through the eye of a needle, which is more easie.

The answeres of the Ministers here aboue confuted, tend to such absurdities and blasphemies, that Iesus Christ by his almightinesse, could not enter through the closed doores: that hee could not come forth of the belly of his mother, through

through her body without fraction: that he could not make a visible body, to be invisible: that a grosse and great body might be in a place vnequall to it: that hee could not by his diuine power make penetration of dimensions: and that he could not make by the same diuine power, one body to bee in two places (for it is like reason, of the last article and of the others) albeit such things are declared in the scriptures, not onely to be possible, but euen the most part of them to haue bene done. And the Doctors do wonder how the Ministers dare denie such things, seeing themselves must necessarily confesse (if their doctrine of the Supper be true) that the body of Iesus Christ is in diuers places: which they proue thus. The faithfull really receiue in their soules the substance of the body and bloud of Iesus Christ, by the working of the holy Ghost, and not the bread and the wine onely: or else (as saith *Caluin* in the 4. booke, 17. Chapter, and 11. section of his Institution) the effect and vertue of the same Sacrament.

Now the Doctors conclude thus. It is impossible for a man to receiue into him the substance of the body of Iesus Christ, but the body of Iesus Christ is in him. But all the faithfull in the Supper do receiue the same into their soules, therefore must the body of Iesus Christ be in them: and by consequent in diuers places: to wit, in all places where their Supper is made: and likewise in heauen. They say further, that *Caluin* in his Institution, the fourth booke, 17. Chapter, and 24. sect. saith: That in the Supper, the power of God is required: to the ende that the flesh of Iesus Christ may pierce euen vnto vs: and that humane nature cannot comprehend the same. But it behoueth that the power of God doo worke therein. And by this meane, *Caluin* doth admit by the power of God, the flesh of Iesus Christ in many places: to wit, in heauen, and in vs, into whom it must pierce by the power of God. And in the tenth number he saith: That the truth signified, and represented by the signes, must bee represented and exhibited in the same place where the signes be. Which hee proueth by reason
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in many places : to wit , that the signes must no more bee voyd, then the Doue was voyd of the holy Ghost. But as the essence and substance of the holy Ghost was conioyned and present with the Doue : so the flesh and bloud of our Lord, before there be a true Sacrament, must be conioyned and vnited with the signes. The passages are against *Heshusius*, and in his booke of the Supper : and vpon the first of the 11. Chapter to the Corinthians. And although the Ministers will answere : the Doctours beseech them well to weigh and consider the text of *Caluin*, and of the reason he giueth of the holy Ghost. They doo obiekt further, that the Ministers in their Supper doo attribute more to the humane power, then to the omnipotencie of God : yea they do more then God can do : which is, that they brag to do a thing by their faith, which implyeth contradiction : saying in their confession of faith exhibited to the Bishops in the congregatiō at *Poissy*; That faith maketh things absent, to be present, in one selfe-same instant and place. That is to say, in the soules of the faithfull, when they celebrate their Supper: which is as much to say, as faith maketh things not present, present at one selfe-same instant and place. So that to euery faithfull in the Supper, comming worthily therevnto, is the body of Iesus Christ there present by the power of faith. And neuerthelesse it is not there present; for they say so: and that it is onely in heaven. Wherein appeareth that there is implication of contradiction : to wit, present, & not really present. And the small starting hole they told vs of, that the body is aboue corporally, and spiritually in the Supper in the harts of the faithfull, can serue for nothing. For the spirituality cannot take away the substance of the thing : and their faith cannot make a body, not to be a body: and that a body haue not it dimensions, as heretofore they haue said.

Therefore howsoeuer they confesse, that the faithfull in the Supper receiue into their soules the substance of the body of Iesus Christ, will they, or nill they, must they necessarily confesse , that either their faith is more mightie then the infinite vertue and power of God : or else that God can
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make his body to be locally in heaven ; and Sacramentally (really neuerthelessse and substantially) in the Sacrament of the Aulrar. Thus would the Doctors desire to heare the Ministers vpon this point : and then afterwards to put their answere in writing. And the Ministers shall neuer be able to shewe by the word of God, that their faith can make at one instant, and one selfe-same place, a thing to be present, and not present. And one thing present, and not present by faith: is as much to say, as that the body of Iesus Christ is in, and not in a faithfull person. And no Coduit pipe of the power of the holy Ghost should there also be needfull, to conuey the flesh of Iesus Christ hither vnto vs from heaven, were not the said flesh but in heaven, and notwithstanding came vnto vs.

And as touching the points obiected by the Doctors, that *Peter Martyr* and *Theodore Beza* were the first which said, that God could not make one body to bee in two places : and the Ministers haue willed to confirme by antiquitie this new doctrine, which they cannot name otherwise then blasphemie. The Doctors say, they haue often prayed the Ministers (that time might be spared, things better cleared) to speake nothing from the purpose. Notwithstanding they bring forthwith the testimonies of Fathers, to shewe that a body by nature is circumscrip^t, and cannot be naturally in many places : but those Authors say not that God cannot do it. But *S. Augustine*, and others, in the places cyted by the Doctors, touching the article of the closed doores, do rather witnesse, that two bodies by the power of God, may occupie one selfe-same place, which is of like difficultie. And when they shall come to the prooofe of the reall presence of the body and bloud of Iesus Christ, they will euidently shewe, that wholly all the auncient Fathers which haue spoken of that Sacrament, haue not onely confessed that hee could make his body to bee aboue in heaven, and here belowe in the Sacrament : but all with one accord, haue declared that they beleeeue according to the word of Iesus Christ, that he is in heaven, and here in
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the Sacrament. The Doctors demaund of the Ministers, whether they haue any, that before *Peter Martyr* and *Theodor Beza*, denied such power of God. And let them no more set forth the authorities of the Fathers, to prooue that one body is not naturally in two places. The Doctors doo not maruell if the Ministers do magnifie *Peter Martyr*, from whom they haue taken all the places they haue brought.

Concerning the Article which beginneth (*Touching that which the Doctors pretend, that the forme &c.*) The Doctors say, that this forme is common, as often as men will debate of the power of God. And they cannot be better guided to proue it, then to follow the words of the Angel: *That there is nothing impossible to God.* From the which, when a man will except something, hee will alwaies bring, what the Ministers do bring: that there is some repugnancy of things, whereof ensueth some implication of contradiction. As did the olde heretiques against the flesh of Iesus Christ; who brought alwayes some impossibilitie according to nature. And as much did they against the Article of the Resurrection, and incarnation: as though there had bene contradiction, that God should be man, and man should be God. And it shall be alwayes easie for an euil spirit, to forge some contradiction in his conceit, according to the proprieties of nature. And concerning the Article beginning (*As touching that which the Doctors do adde, that God can change, &c.*) The Doctors say, that the Ministers haue not wel conceived their meaning: for they take for an absurd thing, that a substance remaining affected of his qualities, can by the power of God haue effects, contrary to his qualities. As if God by his omnipotencie could not make the fire, hauing his naturall heate, to coole, in stead of burning, which none of sound and Christian iudgement will deny.

Concerning the Article beginning (*Touching the limitation of the power, &c.*) The Doctors say, that it seemeth by the Ministers answer, that the power of God is limited according to his will: as much to say, as God cannot doo but what he will, which is notoriously false. For the Hebrew alledged,

alledged, the Ministers (it seemeth) are willing to shew they are skilfull therein. For such summoning is not to the purpose, when as they stay chiefly vpon the word *Dauar*: which is as much to say, as one thing. But it ought not to bee vnderstood of a thing done; they said, to be done. And such is the sence of the place *ad verbum*. Shall there be any thing hidden from me? And because hard things are hidden, & things impossible also are yet more hidden; Behold why they haue translated, Is there any thing hard (or impossible) to mee? Which holy *Pagninus*, and other Interpreters of the Hebrew tongue, do wel declare, that y verbe [*Pala*] signifieth to hide. The Doctors had no desire to answer herevnto, but to make it bee vnderstood that an Hebrew word doth not appaule them. Cōcerning the article beginning, *Touching the danger, &c.* The Doctors say, that they are words superfluous; and whatsoeuer the Ministers can bring, the same may other vse, and retort against the said Ministers. And where they say it is a slander, in that they obiekt vnto them, that they corrupt the scripture, the Doctors say, that the Ministers cannot denie but they change the sence & glose the words of y Supper. *This is my body. This is my bloud.* And with like authoritie, as they (vnder pretence of I know not what reasons) may each one pretend to corrupt the other scriptures, & alledge some impossibilities, & contradictions of nature. As touching the article beginning, *To that which they adde, that the scripture saith, that the body &c.* The Doctors do say, that in time and place they will shewe what they haue obiekted, when as they shall treat more amply of the Sacrament of the Altar.

Where the Doctors haue obiekted, that the Ministers do not ground their affirmation; to wit, that God cannot make one body to be in two places, vpon the expresse testimonie of the scripture: or can thereof deduct the same. The Ministers for all places haue onely brought but these: that God cannot lye: God cannot denie himselfe. But the Doctors say that this consequence is nought worth. God cannot lye: God cannot therefore make one body to be in two places: which neuertheless the Ministers should haue made such had the places

places produced serued to that purpose. Ioyned, that when it is said God cannot lye, as the Ministers themselves haue cyted, to be able to lye : is not power, but infirmitie. So that according to true sense, it was meet so to say; God is not weake that he can lye. Therefore God cannot make one bodie to be in two places : which consequence should be ridiculous.

And where the Ministers haue brought certaine authorities of the auncient Fathers, to proue there is diuersitie betweene the creatures, and Creator : and that the Creator by nature is euery where, and naturally the creatures be not in diuers places: the Doctors reuerently imbrace the authoritie of the holy Fathers : But to produce the said places for cōfirmation of a thing so well knowne, and not doubred of, their trauell was now needlesse. But the Doctors yet attend one sole place of the scripture; or one sole testimony of the auncient Fathers, which saith: That God cannot make one body to be in diuers places. The Doctors pray the Ministers, that with like reuerence, they receiue the auncient Fathers: chiefly touching the interpretation of holy scriptures: whose exposition (as are the places aboue cyted) shalbe agreed vpon betweene them and the Ministers.

Vpon request made to the Lord *Newers* on the behalfe of the Ministers, that hee would please to assigne a day for answer, particularly to all and euery article and slaunders here aboue proposed by the Doctors in their obiection: The said Lord ordained, that the Ministers should carry with them that euening, one of the Copies of the Doctors obiections against them; to be ready the next morrow by noone, to answer therunto : which the Doctors agreed vnto. And made likewise request to the said Lord of *Newers*, to haue leaue (if it so seemed them good) to reply to the answers that the Ministers should make. And therewith to deliuer their resolution, touching this article of the omnipotency of God. To th'end to proceed, and examine the reall truth of the bodie of Iesus Christ in the Sacrament of the Aultar. Whervnto the Ministers added: that they also for their parts, would deliuer a brieve resolution of all that which shall be deduced by them.

The

The company assembled on the morrow beeing Wednesday, the 17. of Iuly, My Lord of *Newers*, considering that the Doctors the day before had imployed all the time, without any left for the Ministers to make present answers to them: supposed no lesse time would be needfull for the Ministers to answer fully, which had bene a thing tedious and irksome. For this cause, and others by him declared: he ordained, they should thenceforth speake by writing. And that the Ministers should carry with them the Copie which was giuen them, to make answer therevnto: and to send it vnto him, signed by them, and two Notaries. Of which he would cause a Copie to be written by his Secretary, to giue it to the Doctors, reseruing the Originall to himselfe. And in like sort would he keepe for the Ministers the Copie of that which the Doctors should send him. Wherevnto both parts submitting themselves, they disputed afterwards by writing as followeth.

The Answer of the Ministers to the Obiections of the Doctors, giuen on Tuesday the 16. of Iuly, 1566.

THe Ministers deny, that the consequence proposed by the Doctors, (to wit: God cannot make one body to be in two places at one selfe-same instant. Therefore he is not omnipotent) is necessary: For as much as the omnipotency of God ought not to be measured, but by the things only, which be agreeable to his will, and are not derogate, either to his nature, or to his wisdom, or to his truth, or to the order he established in the world. Vnto which, that directly repugneth, which the Doctors set forth: that one selfe same body, at one selfe-same instant, may be in diuers places. For it would follow, that a body should be a body, without being limited: And by consequence, that it should be, and not be, altogether. For the measures (as to be long, large, thicke, and to be bounded & limited with certaine bounds) are so essentiall to a body, that without that, it is no more a body. And so farre of is it, that the Ministers in so saying, do
diminish

diminish the omnipotency of God : that contrariwise they establish the same; and will not attribute to him any mutabilitie, and chaunge in his counsaile : nor any contradiction in his will, for feare to make him lye : which by the scripture is impossible to him.

And where the Doctors alledge frō the Fathers, that they haue not denied the omnipotency of God, The Ministers haue heretofore shewed, that they haue : and in what case it may happen. *Tertullian* in his booke written against *Praxeas*, speaking of this matter, saith as followeth : Surely nothing is hard vnto God. But if without iudgemēt we wil vse this sentence, and interpret it according to our foolish fantasie, we may faine all things to be of God: and say, that he hath done them: because he can do them. Now must it not be beleeued, because he can do all things, that therefore he hath done, what he hath not done : but enquired whether he hath done it? And finally concludeth, that the power of God is his wil: and his inhabilitie, likewise his vnwillingnesse. The Doctors then, to shew that he can do it, should declare that God hath willed to make a body, which at one selfe-same instant hath bin in diuers places. And a maruellous thing it is, that they impute to the Ministers, that they derogate from the omnipotency of God, when as they do except frō the same, what is contrary to his wil: seeing they themselues do confesse it, and except the same things. And that there is no other difference between the & the Ministers, but that they say, that God maketh one body to be in diuers places, at one selfe instant: because he can do it. And the Ministers say, that he doth it not, and cannot do it: because he wil not do it. For as much (as is said according to *Tertullian*) the power of god is his wil.

Touching the reason that the Doctors do alledge in Philosophie, to proue, that a bodie, for being a bodie, doth not therefore leaue to be in diuers places: The Ministers say, they suppose a falshood. To wit, that quantitie is accidentall, and not essentiall to a body. For that (to wit, that a body is measured, bounded and circumscrip) is in such sort of it essence, that without that, it is no more a bodie. As *S. Augustine* him

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selfe, speaking of the glorified body of Iesus Christ, saith: That if space be taken away from a body, there is no more place where it might be: and by consequence, being no part, is no more at all. The reason of Philosophie they propose, touching the first heauen; as, that it is not in any place: The Ministers do denie it: for to speake according to the language of the scripture, it must be confessed that there is place even about the heauens. As Iesus Christ said vnto his Disciples; I go to prepare a place for you. And in the same place; In my Fathers house there are many mansions. And else where: Where I am (taking the present time for the future) there shal my seruants be. In the which sentence must be obserued, that there be aduerbes of place. And *S. Augustine* writing to *Dardanus*, expressly saith: That it behoueth that the body of Iesus Christ be in some place in heauē, because it is a true body. Moreouer, in numbring of the errors sometimes cōdemned by the facultie of *Paris*, it is expressly said: That the heauen by them called *Empyreum*, is the place of Angels, of blessed spirits, and glorified humane bodies. Where the Doctors pretend, that of the doctrine (which the Ministers maintain, that a body cannot be without place, nor in many places at one instant) may be inferred, that they blaspheme the omnipotencie of God. The Ministers contrariwise say, that the Doctors blaspheme his Maiestie, and diminish the same, in attributing to the creature that which appertaineth to him alone: to wit, to be vncircumscrip. As it appeareth by that which *Didimus* saith in his booke of the holy Ghost: where he proueth, that the holy Ghost is God, & not a creature, because he is incircumscrip: and that al creatures necessarily be circumscrip, and limited. As much thereof also say *S. Basil*, and *Vigilius*, and the *Mr.* of the sentences in his first booke. Where they confesse, that the Angels and blessed spirits be circumscrip, although they be not corporall. This reason is against themselves, and proper to proue what the Ministers haue here about maintained of bodies: to wit, that it cannot be but that they be circumscrip in some place. For by an argument frō the lesse to the more: If the Angels which want dimension and measure, (by their own confession) in as much

as they be creatures, be necessarily circumscrip^t: by a more strong reason, the bodies of men, which be creatures, and measured, shall be so likewise.

And where they adde, that the auncient Fathers haue not said, that one body by the power of God could not be in diuers places: That is contrary to the saying of *S. Augustine*, in his 30. tract vpon *S. Iohn*, which is recited *De consec: distinet. 2. C. Prima quidē*. Where, speaking of the body of Iesus Christ, he saith: namely; It behooueth, that the body of our Lord, wherein he rose again, be in one place: teaching therby, that at one selfe same time, it cannot be in diuers places. And touching the reason they adde, taken frō the Sacrament, to proue their assertiō: the Ministers say, that the fathers neuer vnderstood, nor said, that the body of Iesus Christ was in heaven, and in the Sacrament, in one selfe same sort & maner: nor do they teach, that he was otherwise then Sacramentally in the Sacrament.

And wheras in their resolutiō they pretend to proue, that the Angels may at one self instant be in diuers places, when the Ministers shall haue vnderstood their reasons, then they wil answere therevnto. That which they say of a body, it being dispoiled of it dimensions, ceaseth not to be a body notwithstanding: is a very absurd thing. For did it happen, that a corporal substance were wholly dispoiled of it dimensions, it should no more be a body, but an incorporeall substance: & of like nature as the Angels & spirits. And although God by his power can separte the dimensiōs of a substance, without corrupting it: yet can it not be, that they be seperated frō a body, without the corruptiō of the same. Because the quantitie & dimensions are accidents of the substance, but not of the body: which cannot subsist without them, in as much as they be of it proper essence.

Whereas the Doctors say afterwards in their obiection, that the waight in a body, is a thing essentiall. The Ministers do deny it. And the reason is, that were it of the essence of a bodie, and the same wanting, the bodie should cease to bee: Neuerthelesse we see, that the glorified bodie

of Iesus Christ, (wherevnto the bodies of all the elect shall be like after the resurrection) doth not leaue to be & subsist, although it be now exempted from all waight.

And as touching their alledged very strong and mightie argument: That if two bodies may be in one selfe place together, one body, at one instant, may be also in diuers places. The Ministers not graunting the antecedent (vnder correction) say, that the consequence is not good: and that the argument is very weake. Adding thereto, that the Doctors haue nor prooued, and neuer can prooue by the scriptures, nor by any authoritie of the auncient Fathers, nor by any sufficient reason, that which they propose in their antecedent, or the consequent which they inferre thereof to be true.

Wheras the Doctors to proue that two bodies may be together in one selfe place, alledge out of the scripture, that Iesus Christ entred into the house where his Disciples were, the doores being shut: The Ministers do answere: that it is not written, that he entred through the closed doores, but only the doores being shut: which the auncient Interpreter hath well giuen to vnderstand, expounding in one of the places of *S. Iohn*, (where mention is made of that aboue said) *Curiosus esset clausa*. Then when the doores were shut, Iesus came, &c. Neuertheles the Ministers say, they verily belieue, and are assured, of that which the scripture doth clearly say, to wit, that the doores being shut, he came and stood in the midst of his Disciples. But they cannot certainly define, nor determine, which way he entered: whether it were through the walles, or doores of wood; which *Hillary* himselve maketh doubt of in that place of his writings, alledged by the Doctors. Howsoeuer it be, the Ministers do say: that in entering, he miraculously made way. And that a body (be it the wood or wall) did yeeld and giue place to the body of Iesus Christ entering: or that an opening was made vnto him by the Angell, which opened and afterward shut againe the doores in a moment, as before hath bene said. And that howsoeuer it was done, two bodies were neuer found in one selfe same place together.

Touching

Touching that they alledge out of *S. Augustine*, in his booke *de agone Christiano*, that Iesus Christ entered through the doores: The Ministers deny not, that he entred through the doores: but that two bodies onely were neuer in one selfe same place together. But if Iesus Christ entered through the doores, that the doores at his entrie gaue him place, as is said.

For that which the Doctors alledge touching the Apostles suspicion, that it was a vaine vision, it nought appertaineth to the present matter; nor that also that they marvelled at the maner of his entry, which was miraculous: as they euer confessed.

And touching that which they adde afterwards, in the opinion held by the olde heretiques, of the bodie of Iesus Christ, it was not a true bodie: because it did things aboue nature. The Ministers doo shewe them, that they litle think what occasion and foundation of their errour, the auncient Fathers had presented vnto them, had they confessed what the Doctors haue set forth, and doo obstinately defend of the bodie of Iesus Christ: that it doth things, not only aboue nature, but also contrary to nature: yea euen contrary to the will and ordinance of God. And there is no doubt, but such an opinion should be a great prooffe for *Marcion* and other heretiques, which haue denied the true humanitie of Iesus Christ: if they should confesse by the Doctors example, that the body of Iesus Christ (contrary to the truth, nature, and essence of a body) may be, at one selfe-same time in diuers places: or in one selfe-same place with an other body.

To that they alledge of *Iustin Martir*: The Ministers do answer, that the booke by them alledged, is falsly attributed to him. For it there maketh mention of *Origen* (to wit in the the 82. question) although that *Origen* was more then 100. yeares after him. And touching the opening of the Sepulchre, whereof there is mentiō made in the place by them produced, They answer, that the Euangelist reciteth clearly, that there was a great Earthquake, when Iesus Christ rose again; and that the Angel did rowle away the stone, which closed

the Sepulchre. Whervnto agreeth the saying of *Leo*, the first Bishop of *Rome*, writing to the Bishops of *Palestine*, where he saith: That Iesus Christ rose againe, the stone which covered the Sepulchre being rowled away.

Touching the place alledged by the Doctors, out of the writings of *S. Hillary*; one word there is, shall serue them for an answer. To wit, that this holy Doctor expresly saith: that Iesus Christ (to whō all things are open (as the Doctors have expounded the said sentence) or (as the Ministers expound it, that he maketh way euery where, by his diuine power) entered, the doores being shut. For thereby also he giueth to vnderstand, that to enter into the house where his Disciples were, he made himselfe way & opening. And by his writing, can nought else be cōcluded, but that his entry was myraculous. Concerning that which the Doctors alledge of *S. Ambrose*, vpon *S. Luke*: No more can they inferre thereof, then *S. Hillary* hath said. And they cannot conclude, neither of the one nor the other, but that Iesus Christ entered within the house, by a diuine and miraculous power.

For that which they alledge of *S. Iohn Chrysostome*, touching the virgin, that Iesus Christ came forth of her wombe, her virginie & integritie no way thereby corrupted nor defiled: yea & that she did remain a virgin before & after her child birth: The Ministers do beleue, confesse, and teach the same. And yeeld a reason thereof by the scripture: for as much as she neuer had knowne man. But if thence they will infer, that in the birth of Iesus Christ, *Nula intercesserit apertura uteri*: The wombe was not opened. The Ministers do say: that such a conclusiō, should be against the expresse text of the scripture; and of that said in *S. Luke* to that purpose: *Omne masculinum ad aperiens vuluam, &c.* Euery male that first openeth the wombe, &c. Ioynd therevnto, that many auncient authors haue written & approued it. as *Origen* vpon *S. Luke*: *Tertullian de carne Christi*: *S. Ierom* in his first Tome, *Ad Eustochiū*. Where in expresse termes he saith: that Iesus Christ came bloody forth of the virgins belly. *S. Ambrose* vpon *S. Luke*. Wherby it may appeare, that the virgin was truly a virgin, and truly a mother.

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To the authoritie which they bring of *S. Jerome*, The Ministers alledge no other thing for answer, then that which himselfe hath said. To wit: That when Iesus Christ came where his Disciples were, the creature obeyed his Creator.

What the Doctors alledge of *S. Cyril*, serueth nothing to the confirmation of their purpose.

Touching the heresie in *Ioninian*, iustly reprov'd by Saint *Augustine*: who to auoyd the error of the Manichees, fel into an other: namely, that the virgin in her child-birth remained not a virgin. The Ministers say: that it was not necessary that *Ioninian* (to auoid the error of y^e Manichees) should call in doubt y^e virginie of *Mary*: forasmuch as y^e foundiō of y^e same virginie, is vpon this, that she was neuer knowne of man.

Touching the conclusion, that the Doctors would draw from the authorities aboue said, and apply them to their purpose (which was) that one body may be in two places at one self-same instāt, or y^e two bodies may be in one self-same place together: The Ministers say, that it is altogether impertinēt. And y^e neither by y^e places they alledged, nor any others that they can gather, can they any way inferre the same. Adding further, that it shall neuer be found in any good Author. By meanes wherof, they cōclude against the Doctors, that their foundatiō is nothing. And that they wil falsly authorise their error by the name & title of the auncient Fathers, for fault of good vnderstanding, and taking the terme [piercing] which some of the auncient Fathers haue vsed; and signifieth not a confusion, and mingling together of diuers bodies, occupying one selfe same place: but only the yeelding, that the one made, to giue the other passage. As we see, and haue experience, that the aire giueth place to a man that walketh, and birds that flye. And the Ministers for conclusion say: that, that which they maintaine, and propose by their answer, doth not derogate, nor any way diminish the greatnes, glory, and power of God: but doth establish the same; and much more aduance it, then such prodigious absurdities, (as those are, which the Doctors set forth, and will perswade: without any reason or probable meanes) woulde doo. For they confesse, that all whatsoever happened, both

in the entry of Iesus Christ into the house where his disciples were, and in his going out as wel of the virgins wombe, as of the Sepulchre, there was the myraculous & diuine power of God. But they denie, that thereby nothing happened, which was impossible, and contained any contradiction.

What they alledge of *Caluin & Beza* are friuolous things: and proposed more to slander and contradict, then to search out and make manifest the truth.

Whereas they say that all antiquitie, with one consent do vnderstand by the terme *Aphantos ap' auton*; That Iesus Christ made himselfe invisible to his Disciples, abiding in their presence. The Ministers for their answer, are content to alledge vnto them, one onely authoritie of *S. Ambrose* vpon *S. Luke*: who expounding these words, saith: That hee retired from them. And an other of *Nicholas de Lyra*, which saith vpon this place, that it was done by the agilitie of his glorious body, which can suddenly vanish away.

To that they alledge of the piercing the heauens, when Iesus Christ ascended thither, the Ministers do answer, that it is very like they claue a sunder, and were opened; as when at the Baptisme of our Lord Iesus Christ, the Dove descended vpon him: And when as also *S. Stephen* was stoned.

Touching that which they reprove in the first answer of the Ministers, saying: that in the 12. chap. of the *Acts*, there is made no mention of the opening of the prison. The Ministers do admonish them to read diligently the text of the said place. And there they shal find, that whē they had passed the first & 2. watch, the vtter gate of the prisō (which was of Irō) did opē of it own accord, to make the Angel & *Peter* passage.

Whereas the Doctors reply vpon the answer of the Ministers, to the argument of the Camell formerly proposed by them in their first answer: the Ministers say, that there is nothing in their said answer, against the word of God. But that they deceiue themselves: referring to the Camell, whereof hee had formerly made mention: that which ought to be vnderstood, but of the sauing and conuersion of the rich man only. For our Lord Iesus Christ saying, that that which

is impossible to men, is possible with God: nought else pretendeth, but to answer the question which the Disciples had propounded. To wit, who could be saved. Answering wherevnto, hee said: that it was indeed impossible to men: who of themselves are inclined to trust in their riches. But to God it was possible, which could pull backe or withdraw their hearts from that vaine confidence.

As touching the argument which they will build vpon the presence of Iesus Christ in the Supper, (whereof they wil inferre, that it is in diuers places) the Ministers confesse the antecedent, & denie the consequence. For there is no doubt, but by faith our Lord Iesus Christ is spiritually present to all the faithfull in the Supper. Whence neuerthelesse must not be inferred, that he is there locally, definitiue, nor corporally. And whereas they say, that it is not imaginable, the Ministers do avow the same, in regard of these which are not taught and enlightned by the spirit of God, and haue no other imagination, then that which their natural facultie doth furnish them withall. But they that beeing illuminate by the grace of God, haue a true and liuely faith in their hearts: it is no more impossible to represent vnto them Iesus Christ crucified in the Supper, then it was to the Galathians to represent and propose him vnto them, as present and visible, at the preaching of *S. Paul*: and to those likewise of whom *Saint Ciprian* maketh mention in his Sermon of the Supper: That in celebrating the same, they embrace the Crosse of Iesus Christ, sucke his blood, and fasten their tongues within his wounds. All which things are done by a liuely contemplation, and apprehension of faith: which is no other thing, then the ground of things hoped for, and an euidence of those things which are not seene: as *S. Paul* doth define it.

Touching the truth of the thing conioyned with the signes and Sacraments: the Ministers confesse, that the outward signes are neuer without their effect toward the faithfull, who cannot be partakers of the bread and wine distributed in the Supper, but that they participate therewithall, of the flesh of Iesus Christ crucified for their sinnes, and
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of his bloud shed to ratifie the new couenant which God made with his people. But if the Doctors will inferre thereof a corporall presence in the Supper, the Ministers will denie it. And their reason is, because such a presence was not required among the auncient Fathers: who left not for all that, to eat one selfe-same spirituall foode, with all the faithfull at this day: as it shalbe by the grace of God, more amply declared when the Lord of *Newers* shall please to command conference of this matter.

To that which the Doctors (slandering the Ministers) do say, that they attribute more to themselues, and to humane power, then they do attribute to the power of God: when they say, that by faith they make present, the things which be absent; seeing that God (according to the doctrine of the Ministers) cannot make one selfe-same body to bee in diuers places at one instant. The Ministers doo answer, that such antitheses be foolish, and vnfit for the purpose: and that there is much more great apparance that the Doctors do presume more of their power, and that of the other Priests of the Romane Church, then of the power of God: for God created not by his word, but the heauens, the earth, and the other creatures therein contained. And they in their consecration, doo attribute vnto themselues, the power to create their Creator: as is contained in their benediction, where the Priest saith: *Qui creauit me, creatur mediante me.* He that created me, is created my meanes of mee. And the Ministers much maruell, that the Doctors call the vertue of faith, a humane power, seeing the great and admirable effects thereof proposed vnto vs, in so many examples of the scripture; chiefly in the eleuenth Chapter of the Epistle to the Hebrewes: where Saint Paul saith: That the Saints, by faith, haue subdued kingdomes, &c. All which things surmount not onely the vertue, but also the capacitie of humane vnderstanding.

In that immediately following this article, there is but repetitions in the reply of the Doctors: and many vnprofitable and superfluous wordes: and little or nothing
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of that, should be necessary to the purpose. And as they haue answered them particularly to euery point which they repeate, they send them now backe to the former answeres: and pray them henceforth not to serue them twise with one messe.

Concerning the Sacrament of the Aultar, as they call it: The Ministers neither receiue, nor any way approue, that their Masse (which they pretend to bee a Sacrament) is a Sacrament: and much lesse a sacrifice, by which remission of sinnes may bee any way obtained. Yea they say, that both their Priest and pretended sacrifice, with all the things thereof depending, are blasphemies, and impieties: by which G O D is dishonoured, all the benefite of Iesus Christ buried, and nought esteemed: and the Church of Iesus Christ seduced and abused; as by the pursuite of the Conference shall plainly appeare. And also, that the Ministers do no way corrupt either the sence, or the words which Iesus Christ vsed in the institution of his holy Supper.

*Thursday the 18. of Iuly, in the
yeare aboue said.*

*The reply or obiection of the Doctors against the answer of the
Ministers, touching the Article of the Omnipotencie of God,
on Satterday the 20. of Iuly.*



He Doctors say, that this cosequence, God cannot by his omnipotencie, make one body to be in two places at one instant, he is not therefore omnipotent: is so good and strong, that the Ministers (without wrapping, and more and more drowning themselves in execrable blasphemies, to the great griefe and horror of the Doctors) can no way denie the same: And besides the

the two blasphemies maintained by the Ministers in their former answers, (that is to say, that it was impossible for God to make one body to bee in two places : and that it was impossible for him to will the same) in the first article of theyr last answer, they adde foure or five other blasphemies, out of which doo flow yet many others : besides the absurdities, falshoods, and impostures they vse to the said Doctors. And first they set forth, that God cannot do a thing which derogateth the order which he hath established in the world. Secondly, that it should bee to establish mutabilitie, and change in the Councell of God, did they confesse, that hee can do any thing against the said order which he hath put in the world. And thirdly, that were it so, there should bee contradiction in his will : whereby it would followe, that hee should be a lyar. And for the fourth blasphemie, that the power of God is his will : and that his weaknesse, is his unwillingnesse. And for the fift, the Ministers pretend, that God hath willed to make a body, which at one selfe instant hath beene in many places, before they beleue that God could doo it : otherwise they intend to inferre that hee had not power, and could not do it. So that the Ministers will nought acknowledge of the power of God, but so much thereof, as hee hath shewed by effect. And to that purpose they alledge *Tertullian*. All which blasphemies be drawne out of the proper words of the Ministers first article.

Touching the first, which is, that God cannot make a thing which derogateth the order he hath established in the world : it is very apparant that it is blasphemie by the holy scripture : which in infinite places maketh mention of the workes of God aboue nature, which the Ministers call the order established in the world. And in proper termes teacheth that God can do infinite things, aboue the order by him established in the world. Namely, that *Lots* wife was turned into a pillar of salt : that a barren woman in her old age, having an old husband, brought forth a childe : that a withered Rodde budded : that an Ass spake : that the sonne stayed and went backe : and other more then innumerable

merable examples, contained in the old Testament. And as touching the new, that a virgin brought forth a child. That a body walked vpon the water, & mounted into heauen. And generally all the myracles that Christ and his Apostles did aboue nature, which is contrary to the order establisht in the world. And of this blasphemie ensueth an other: that God since hee establisht his order in the world, hath not done, nor could, nor can do any myracle.

Now to proue that the scripture teacheth clearely, that God can do contrary to the order establisht in the world, it is written in the 50. of *Esay*: Is my hand (that is to say my power) so shortned, that it cannot helpe? or haue I no power to deliuer? Behold at my rebuke I drie the sea: I make the flouds desart: Their fish rotteth for want of water, and dyeth for thirst. I cloathe the heauens with darknesse, & make a sacke their couering. And more expressely in the new Testament, where it is said by *S. Iohn*: That God can of stones raise vp children to *Abraham*. Which place, although it may be expounded allegorically: yet hath *S. Iohn* willed in the litterall sence to shewe, that it was possible to God. And the diuel did know and confesse, that if Iesus Christ were the true sonne of God, he could chaunge the stones into bread. Which is neuerthelesse contrary to the order establisht in the world. And it must be noted, that there is no more impossibilitie that the bread should bee chaunged into flesh by the omnipotencie of God, then a stone into bread. And therefore they which denie this last, done by the power of God, do shewe to beleue lesse the almightinesse of God, then the diuels.

The confutation of the second blasphemie, dependeth on the confutation of the first. For although God, against the order establisht in the world, hath done many myracles (as hath beene before recyted) yet neuerthelesse there is no mutabilitie, nor chaunge in his counsaile.

Touching the third blasphemie, which is, that if God did any thing contrary to the order establisht in the world, there

there should be contradiction in his will, and he should therefore be a liar. The Doctors object, that it would follow, that the will of God should be such, neuer to will any thing contrary to the order established in the world. And that God should haue purposed and declared by his word, his will to be such. For otherwise can they not know what the will of God should be. And the Ministers do not, nor can they make it appeare by the word of God, the will of God to be such, that he will not do any thing against the order established in the world. And it behoueth the said Ministers to teach of such a wil of God, before they conclude that God made one body to be in two places (or other thing) against the order of nature established in the world, he should be a liar.

Touching the fourth blasphemie, which is, that the power of God is his will, and that his weaknesse is his vnwillingnes, according to the sence which the Ministers giue it (to wit, if God cannot, but that which he will) it is an heresie of the heretikes called *Monarchians*, in the Primitiue Church. Against whom, *Tertullia* wrote, in his booke *Aduersus Praxeā*, and afterwards renewed by *Peter Abaillardus*. And since continued by one called *Wickliffe*: who measured the power of God according to his will. Which is against the expresse word of God, which often declareth many things possible to God, that notwithstanding he wil not do, as by that which is written in the 2. of *Wisedom* appeareth: where mention is made, that God could send vpon the children of *Israel*, many kinds of affliction, to chasten the, but he would not do it, hauing disposed all things, by number, waight & measure. And that he could destroy those which had offended, but that he would not, vsing mercie towards the. And in the Gospel, our Lord said to *S. Peter*, Thinkest thou that I could not now pray my Father, and he would send me more then 12. Legions of Angels? And notwithstanding he would not pray for that purpose. And his Father would not send them, although he had power to do it to the person of his sonne. And *Iesus Christ* himself could haue letted his enemies from taking away his life, but he would not. And the Father (saith *S. Paul*)
by

by his power could haue saued him frō corporall death. But neuerthelesse hee would not do the one, nor the other. Notwithstanding the Ministers might say, that it was preordained : yet the scripture saith expressely, that he could do it, although it had bin preordained. And as touching the authoritie of *Tertullian*, the Doctōrs are glad that the Ministers do produce it, because it maketh wholly for the truth, against the blasphemy of the Ministers, who haue omitted many words and sentences of the said *Tertullian*, which serued to the confutation of their error : as by the text here inserted, may be easily iudged. *Nihil Deo difficile. Quis hoc nesciat? Et impossibilia apud seculum, possibilia apud deū. Quis ignorat? Et stulta mūdi elegit Deus, ut confundat sapientia. Ergo inquiūt heretici (Monarchiani scilicet) difficile non fuit deo ipsū se & patrem & Filiū facere, aduersus traditam formā rebus humanis. Nam & Aerilē parere contra naturam, difficile deo non fuit, sicut nec Virginē planē nichil Deo difficile. Sed si tā abrupte in praesumptionibus nostris hac sententia utamur, quid vis de Deo confingere poterimus quasi fecerit, quia facere potuerit. Non autem quia omnia potest facere, idioq; credendū est illū fecisse etiā quod non fecerit : sed an fecerit requirendū. Potuit (ita saluus sum) Deus pennis hominē ad volandū instruxisse (quod & miluis praestitit) non tamen quia potuit, statim & fecit, potuit & praxeam & omnes pariter hereticos statim extinxisse, non tamē quia potuit, extinxit. Oportebat enim miluos esse & hereticos : oportebat & patrem crucifigi. Hac ratione erit aliquid & deo difficile, id scilicet quod non fecerit : non quia potuerit, sed quia noluerit. Etenim posse, velle est, & non posse, nolle. Nothing is vnpossible to God: who knoweth not this? And things vnpossible to mē, are possible to God: who is ignorant hereof? And God hath chosen y foolish things of the world to confound the wise. Therefore say the heretikes (namely the Monarchians) it was not hard for God himself to make both the Father and the sonne, against the prescribed forme in humane things. For the barren to bring foorth against nature : as also a Virgin, was nothing hard vnto God. Truly for God there is nothing too hard.*

But if in our presumption we so abruptly vse this sentence,

wee may faigne euerie thing to be of God : as though hee will do, because he can doo. We must not beleue, because hee can doo all things, that therefore hee hath done what he hath not done : but wee must seeke if hee haue done it. God could (I am sure) haue formed man to flye with wings, (as he hath appointed the kytes) he hath not forthwith done it because he could. He could presently cut off both *Praxen*, and likewise all heretikes together : yet hath he not therefore, because he could. For it behoued there should be both kytes and heretikes : It behoued also the Father to be crucified. By this reason shall something be too hard for God, namely that which he will not do : not because hee cannot, but because he will not. For to be able, is to will : and not to be able, is not to will. By which text it is easily scene, that according to *Tertullian*, God can do many things which he will not do : as he can make a man to flye, and doth it not : destroy heretikes ; neuerthelesse he destroyeth them not, because he will not, all that he may doo.

And touching the conclusion which the Ministers draw from the said place of *Tertullian*, (to wit) that the power of God is his will : and his weakenesse is likewise his vnwillingnesse : The Ministers shewe, that they haue not well examined the vnderstanding of that place. For *Tertullian* of his owne iudgement saith it not ; (so should he haue concluded against what hee had said before) but hee inferreth the same against the Monarchian heretikes, which said : That what God could, he would do, and it was done. And for this reason *Tertullian* concludeth against them : that it behoued whatsoever God had not done, was to him hard and impossible. So that (after these heretikes) it was all one to be done, and to haue power to do it. And not to be done, as much as to be impossible to God. And hereof inferreth *Tertullian*, would follow, that the power, and the will, and the act of God, should be all one. And contrariwise, that a thing not to be done, and to be impossible for God to do it, should be all one : and so the power of God, and his wil, all one. And his weaknesse, & his vnwillingnesse be likewise all one. Which

Tertullian

Tertullian concludeth for an absurd thing, proceeding from the opinion of the said Monarchians heretikes, and not of his owne iudgement, which was altogether contrarie. Wherein it appeareth, that the opinion of the Ministers, is like to that of the Monarchian heretikes, refuted by *Tertullian*. And that the Ministers maintaine such an opinion, it is euident by that which is contained in the fift blasphemie.

The Doctors for conclusion against the said blasphemies, do shewe that God can do much more then he will do, and then he hath established in the order of the world. For otherwise, other blasphemies would yet ensue: namely, that the power of God should not be infinite, but limited. Also that all things of necessitie should bee done in this world, because God could not but maintaine the established order in the world. Which *Caluin* himselfe detesteth, saying: That God of his omnipotencie, changeth and altereth the order established (as seemeth best vnto him) and that otherwise to thinke, were to limit his power and prouidence. Where the Ministers say in their said former article, that the auncient Doctors of the Church haue denied the omnipotencie of God: it is a manifest falshood, and they wrong them greatly. For denie it they doo not, but interpret the scripture, which seemeth to denie it: and giue to vnderstand, how it ought to be taken. So that, so farre off is it, that by this scripture well vnderstood, exception may bee giuen against the omnipotencie of God; that contrariwise the same is confirmed: as saith Saint *Augustine* in the fift booke, and tenth Chapter of the Citie of God. The power of God (saith hee) is nothing diminished, although it bee said, that hee cannot die, nor bee deceiued: for such things he cannot do: because, that could he do them, his power should thereby be lessened. And concludeth, that such things which be of infirmitie he cannot do, because he is almightie.

The Ministers in the end of the first article, vse deceit towards the Doctors, in that they affirme theyr difference

rence to be, because the Doctors maintaine, that a body is in many places, for as much as God can so cause it to bee: and that the Ministers on the other part hold, that it is not in the power of God to do it, because hee will not doo it. The Doctors doo shewe, that they (for their part) neuer so concluded for truth, that one true body was in two places, because God could so cause it: but that the question was onely to knowe, whether God could doo it, to come afterwards by order, to proue by scripture that hee would doo it. And they haue already heretofore cyted the scripture of the Supper and Ascension. And further added, the doctrine of *Calvin* touching the said Supper: to shewe, that the will of God is, to make one body to be in two places, (as indeed it is) according to the expresse word of God. Moreover, to this selfe-same end, the Doctors haue produced the scriptures of the closed doores: of the birth of our Lord: and of the resurrection through the stone: which are made like: and by the same reason, to that of a body in many places. The Ministers on the contrary part, to denie the wil of God, and depraue the holy scriptures (which declareth the will of God to be such, that one body be in two places) alledge nothing more instantly, then the impossibilitie for God to doo this.

Now, to the end that all the world may vnderstand the present difference, betweene the Doctors and Ministers, the Doctors declare, that no other difference there hath beene hitherto touching this article, then to know whether it be in the power of God, to make one body to be in two places at one selfe-same instant or no.

And for the second article, the Doctors say, that the Ministers answered not to the purpose: for the obiection was not, whether quantitie were an accident of a Mathematicall body, *Aut de predicamento quantitatis*, as speaketh the Philosophers) but to know whether it were of the essence and of necessitie to the quantitie of a body, to be circumscrip, and in one place inclosed. And as touching *S. Augustine*, by the Ministers alledged, he speaketh expressly according to the proprieties

proprieties of the diuine and humane natures. And wel saith, that the diuine, is in all places, but not the humane: because of it naturall proprietie, it requireth a place certaine. And of this make the Doctors no doubt, according to the said naturall proprietie. But the question is, to wit, whether aboue nature, by the omnipotencie of God, he cannot cause one body to be without place, proportionable to it greatnesse. Which S. *Augustine* speaking, *de Iannus clausis*: not hauing regard to the nature of things, but to the power of God, plainly confesseth. And the Doctors would desire the Ministers to alledge this Epistle of S. *Augustine*, against the doctrine of *Caluin*, and his Ministers, for the descent of the soule of Iesus Christ into hell, as often as they alledge the passage of the place of bodies, against the power of God, touching the body of Iesus Christ in the Sacrament.

In the 3. article the Ministers are deceiued. For after the sayings of the Philosophers, and according to the naturall reason of a body (which the Ministers do follow) *Locus est superficies Corporis continentis*. Place is the ouermost part of a containing body. Wherefore it should behoue, that were the high and last heauen circumscrip of place, there should be a body aboue the high and first heauen, *A quo primum Calum containeretur. Et sic in infinitum*. Of which the first heauen should be cōtained. And so infinit. And moreover the Ministers answer not to y other obiections made the vpo this article.

And as touching the passages of scripture, which they alledge to proue that there are roomthes & places aboue all the heauens, they captiously conclude, and deceiue with doubtfulnesse of the name of place. For in all their dispute of the dimensions of bodies (which they haue said necessarily to require roomth and place equall and answerable to their bignesse) it is meete they vnderstand it of corporall roomthes and places, euen as the dimensions and of bodies do require the same.

And now, when they speake of places aboue heauen, it is meet they vnderstand the, others then corporall: & that they be not such roomthes & places, as these wherein our bodies

now are: but incomprehensible and vnimaginable places, where bodies and spirits indifferently are, without distinction for their greatnesse, of certaine spaces and places corporall. And in such places, the Ministers rule is false, by which they maintaine, that a body cannot be in one place, if it bee not as spacious, as the greatnesse of the body. Moreouer the Doctors say, that it is the manner of heretikes, to interpret the scriptures spiritually, when they are litterally to bee taken: and contrariwise, to expound according to the letter, that which spiritually and by figure ought to bee vnderstood. As the Ministers doo expound the house of God in the other world, litterally and corporally, wherein there are spaces, and corporall habitations, diuers and seperate one from an other: albeir it ought to bee spiritually vnderstood, for the diuersitie of degrees of blessednesse.

The said Doctors cannot omit, a manifest contradiction of the Ministers in this selfe same article: wherein they pretend, that the bodies and soules of the blessed, are lodged aboue all the heauens. And yet they place the body of Iesus Christ within the heauen.

And touching the alledged article, condemned by the facultie of diuinitie at *Paris*: the Doctors answer, that the Ministers do ordinarily alledge authorities, pared, or euilly applied: For the Article saith, that the Bishop of *Paris*, hauing called the Facultie, condemned all those, which would place two distinct heauens: one for the Angels, the other for the soules of men. Which nothing pertaineth to the present question.

The Ministers in the fourth article do charge the Doctors, who neuer attribute the proprietie of God to any creature: but haue often heretofore said, that to bee euerie where, and incircumscrip't, was not naturall to any creatures, bur to God alone. And the Authors by the Ministers alledged (as Saint *Basil*, *Didimus*, and *Vigilius*, speake no otherwise the of the proprietie of nature, to be euery where, or not. And yet they neuer denie, but it is in Gods power

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to cause one creature or body, above it nature, to be in two, or many places : but (as aforesaid) when they come to the power of God, many of the olde authors confesse, that it is possible with God, and that hee hath done the same in the Sacrament : the answer of the Ministers is therefore to no purpose. For the whole contention is of the power of God, and not of naturall proprieties.

The Ministers in the fifth article haue not well conceived the reason of the Doctors : who alledge, that the Angels are naturally circumscribed, as well as bodies : and hereby would inferre, that the circumscription of place simply depended not as of the sole and essentiall cause of the dimensions of a body : as by all their said reasons, the Ministers pretend. Albeit the Doctors are not ignorant that to put difference betweene the corporall and spirituall creatures, they haue accustomed to distinguish in schooles, that the Angels *Sunt diffinitive in loco*, and the bodies *Circumscriptive*.

In the sixth article to satisfie the Doctors, who made instance they should produce one onely place of the auncient Fathers : where it was said, that it is not in Gods power, to make one body to be in two places. The Ministers for all the testimonies they could haue, do falsly alledge a place of S. *Augustine*, where it is said (as it is cyted in *Gratian De consecra: distinct. 2. C. prima quidem*) that the said Saint *Augustine* hath written, that it behoued the body of Iesus to be in one place : wherevnto say the Doctors, that it is not so couched in the proper text of S. *Augustine*, which is in the 30. tract vpon Saint *Iohn*. For such is the tenour in all the auncient copies of S. *Augustine* : *Corpus domini, in quo resurrexit, uno loco esse potest, veritas eius ubiq; diffusa est*. The body of the Lord, in which he rose againe, may be in one place, his truth is shed into euerie place. Where is not this word [*Oportet*] as the Ministers cyte it, hauing taken the same out of *Gratian*. And that men may knowe there is no great trust to be given to the fragments of *Gratian*, without recourse to the copies of Saint *Augustine*, in the tyle

of Canon, these words are there extracted out of the exposition of *S. Augustine*, vpon the 54. Psalme. From whence hee draweth the onely beginning of his Canon: and yet doth he not truly cite it. The text of the said Canon, is taken from diuers passages of *S. Augustine*. And although there should bee *Oportet*; *S. Augustine* speaketh after his wonted manner, according to the proprietic of a body, opposing the diuinitie to the humanitie: without touching the operation of Gods omnipotencie. Whereof when he maketh mention, and that he speaketh of the Sacrament, he plainly affirmeth, the body of Iesus Christ to be in diuers places, by the omnipotencie of God. As the Doctors hope in their resolution to deduce as well out of him, as other auncients also.

The 8. article containeth many errors, against Philosophie and truth. First, because the Ministers make no distinction betwene the body they call Mathematicall (to wit, hauing dimension of breadth, length, and height) and the Phisicall or naturall body: to wit, which is composed of a substantiall forme and matter: by the union whereof, it is made a naturall & substantiall body. Secondly, although the body should bee without quantitie, yet should it differ from our soules separted, which bee not materiall substances: and consequently should it also differ from the Angells and spirits. Thirdly, the Ministers by the conclusion of this article, doo manifestly declare, that they acknowledge not any substantiall body. And where they say, that although God might separte the dimensions from a substance, without corrupting the same, that such substance should remaine spirituall, as the Angells, they are deceived. For such substance should not remaine immateriall, as are our soules, and the Angells which be not capable of dimensions: and therefore should it yet bee different from Angells and our soules.

Concerning the ninth article, the Ministers answered nothing to the purpose. For the Doctors say not, that the massinesse and waight bee essentiall in a body, but to presse downeward, is essentiall to the sadnesse and waight of a body.

body. And by their obiection they demaunded to knowe, whether an earthly and massy body, abiding in it substance and natural waight, might not by the omnipotencie of God, be hanged in the ayre, without falling downward, albeit it were against it nature and inclination,

Moreover, for answer to many articles which concerne the act of two bodies in one place, and the passages of holy scripture, and auncient Authors produced by the Doctors, (to proue that it was in Gods power to cause two bodies to bee in one onely place : and contrariwise, that by the same reason it was in the same power, to cause one body to bee in two places). First the Doctors say, that the Ministers doo wrong, to denie this consequence. Two bodies by the power of God, may be in one selfe-same place. Then on the contrarie part, one body may be in two places, by the selfe-same power. For as great repugnancie there is to Gods established order, in the one, as in the other : and as great contradiction in nature, founded vppon one selfe-same cause and reason : to wit, in the limitation, and circumscription of a body. Which as it is naturall to be in place, so is it naturall for it, to bee in place proportioned and answerable to it measures. And if for the number of diuers places where a body should bee, one may inferre, that it should no more bee a body (as implying contradiction) by the same reason, according to one onely place, where many bodies should bee, may also bee inferred, that they should no more be many bodies: or that many bodies should be one. Which would imply the contradiction as the former.

And where the Ministers denie the antecedent, which is, that two bodies may bee in one place, the Doctors to proue it, haue produced the passages of scripture, of the closed doores : the birth of the body of our Lord of the Virgin : the going out of the Sepulchre : the passage of a Camell through the eye of a needle : and the piercing of the heauens made by Christ in his ascension.

And for as much as the Ministers denie these actes,

contained expressly in holy scripture, and expounded by the auncient Christians, and deprave the same at their pleasure. The Doctors elsloones vpon the texts of scripture do say as followeth. First as touching the closed doores, Saint *Iohn* saith: That Iesus came, meaning into the place where his Disciples were. But hee came not there without entering thereinto. For to bee found in the midst of them without entring, there should bee a much greater myracle, then that hee entred there simply. Secondly it is said, *Cum fores essent clausa*, or *Iannus clausus*. To wit, that hee there entered, the doores beeing shut. And there is no apparance that the scripture maketh mention of doores, rather then an other place, were it not to shewe the place by which hee entred. Thirdly, it is added not in vaine, that the doores were shut, without saying that any opening was miraculously made. For it is alwaies said, *Quod venit Iannus clausus*. That hee came the doores beeing shut. And were it true, that the doores had bin opened by diuine power, this should be false, that our Lord entred, *Iannus clausus*, for hee should haue entered *Iannus apertus*, howsoeuer they had bene opened.

And to shewe, that the common consent of all the Auncientes haue bene, that Iesus entered therein by the closed doores, the Doctors set forth foure foundations, drawne from the auncient Fathers. The first is, that all expressly confesse the myracle of such an entrie to haue bene wrought in the body of Iesus Christ. The second is, that such myracle was there wrought by the power of God, aboue the nature of a body. The third is, that the Fathers especially iudge, that herein consisteth the myracle, that the body passed through the closed doores: and that so it was with an other body. And for the fourth ground, they adde, that the Apostles by reason of such entring, supposed that the body of Iesus Christ was not a true body, but a spirit, or vaine vision: which the Ministers lightly passe ouer, without any answere. Now so it is, that if by the power of God (as the Ministers will haue it) an opening was made of
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the doores, or any other part of the house, to giue entrie to the bodie of Iesus Christ: then the myracle did not consist in the said body, but in the doores, or other part of the house, which was open: and nothing had beene there against the nature of the bodie of our Lorde: for it is not repugnant to any bodie whatsoever, to enter by an opening made by myracle, or otherwise.

Bee it, that *Iustine* was not Author of the questions against the Gentiles; yet can they not deny, but they are of some auncient Christian, of the Primitiue Church. And the Doctors haue attributed them to him, in whose name they are intituled. And so much there is, that the said *Iustine* in the place alledged, layeth the myracle to haue bene done in the bodie of Iesus Christ: which (being grosse and thick) entered through the closed doores by the power of God; contrary to the nature of a bodie. And therefore the Apostles supposed it a vision: by reason of the entrie made without opening, as spirites doo wontedly enter. Let the text be seene.

S. Hillary saith not only, that he there entered in what sort soeuer it were, by the omnipotencie of God, (as the Ministers will wrest his authoritie) but as if he had now to deale with the said Ministers, hee repulseth & mocketh at all their euasions and subtilties, which vpon this act they imagined. Nothing (saith he) gaue place, to open to such a bodie, and that it lost nothing of it substance: nor by it entry was ought diminished. He addeth: That the doores and clefts were shut, and fast barred. And in this neuerthelesse lyeth the myracle, that the true naturall bodie of Iesus Christ, contrary to nature, by the omnipotencie of God entered into a house, close and couert, without any opening: wherein hee plainly sheweth, that the myracle consisteth in the bodie of Iesus Christ. And for this let the text be viewed, which the Doctors wish to be well examined by the Ministers.

S. Ambrose in the place cyted saith: That *S. Thomas* was abashed, seeing the bodie of Iesus Christ to enter, *Per in via septa corporibus. Et quod natura corporea per impenetrabile cor-*

pus.

pus sese infuderit inuisibili aditu. Through closures impassable for bodies: And that the corporeall nature powred it selfe by an inuisible meane through an impenetrable bodie.

S. *Chrisostome* in the Homely of S. *Iohn Baptist*, and in his Cōmentaries vpon the Gospell of S. *Iohn*, expressly saith: *Qui intravit per ostia clausa, non erat phantasma, non erat spiritus, vere corpus erat. Quid enim dicit? Respicite & videte: quia spiritus carnem & ossa non habet, quæ me habere videris. Habebat carnes, habebat & ossa, & clausa erant omnia. Quomodo clausis ostiis intrauerunt ossa & caro? Clausa sunt omnia & intrat, quæ intrantem non vidimus. Nescis quomodo factum sit, & das hoc potentie Dei.*

He that entred through the closed doores, was not a vain vision, was not a spirit, it was truly a bodie. For what saith he? Behold and see: For a spirit hath not flesh and bones, as you see me haue. Hee had flesh, hee had also bones, and all things were shut. How entered bones and flesh, the doores being shut? All things are shut, and hee entereth whome wee see not entering. How it is done thou knowest not, and attributeth this to the power of God.

Where S. *Chrisostome* without difficultie, as doth also S. *Ambrose*, acknowledgeth the myracle to haue bin wrought in the body of Iesus Christ; in that hee passed through the shut doores, by the omnipotencie of God.

S. *Ierome* in the places quoted by the Doctōrs manifestly writeth: that the body pierced the closed doores, euen as the Poets recount that the sight of *Linceus* pierced the walls, to see through without opening. S. *Ierome* then reasoned of the nature of a bodie, which the Bishop of *Ierusalem* (infected with the heresie of *Origen*) held not to bee truly in Iesus Christ after his resurrection: because contrary to the nature of a bodie, he had passed through the closed doores: wherein Saint *Ierome* (as the other Auncients) declareth: that it nothing derogateth from the nature of the bodie: because it proceeded from a supernaturall power.

And in the first Booke against *Iovinian* hee saith as much:

much: where he vseth these words: Iesus entered through the closed doores. *Quod humanorum corporum natura non patitur.* Which thing, the nature of humane bodies admitteth not. So that with others, he placeth the myracle in the body of Iesus Christ.

There is no doubt, but *S. Augustine* in three places (at the least) maketh expresse mention, that this body passed through the shut doores: and that this was done by the power of God, aboue the nature of bodies: and that therefore heretikes ought not to denie the true bodie of Iesus Christ: besides the passages *De agone Christiano*, and of the Epistle *Ad volusianum*, already alledged in the booke *De Civitate Dei*, he saith so also.

Epiphanius in the first booke, vpon the 20. Heresie, and in the 2. booke, vpon the 64. Heresie, against the *Origenists*, declareth that it is but a spirituall body: to wit, which loseth nothing of its corporall substance: but changeth & getteth new qualities and spirituall perfections, and meete for spirites: as to passe through the walles without opening. And giueth example of the body of Iesus Christ, which pierced and passed through the closed doores after his resurrection. And euen so iudgeth (as others do) the myracle to haue bene wrought in the body of Iesus Christ: and that because he pierced the shut doores, as a spirit, albeit hee were a true body.

Cirillus Alexandrinus determineth also (as the others) this myracle to haue hapned in the body of our Lord; which by the like myracle, walked vpon the waters, against the nature of a body, by the power of God; and reproveth all them, which ought suspected by this deed, that the body of Iesus Christ was not naturall.

By all these authorities, the foure grounds proposed, are true. And therefore to corrupt the intention and faith of so many Auncientes and learned Christians, to bring in a confusion of new Interpretations, is ouer-great impudencie. For besides the diuersitie of *Caluin* and *Beza*, the Ministers to that ende produce two others:

to

to wit, that the Angell opened the doore: as though Iesus had not power himselfe to open it, or else had need of opening. And the other is, that the opening was made which way he pleased. And by such diuersities, the Ministers sufficiently declare, that they know not where to rest. And (which is worse) they could not alledge one only auncient Father, for author of their fictions, or that is contrary to all the others, from the Primitiue Church. And to alledge, that the Iron gate (in the *Acts* of the Apostles opened to S. Peter of it own accord, serueth nothing to the purpose: For the Doctors neuer denied the same: but haue well saide, that the scripture spake not of the gates of the prison: and if at the entry of Iesus Christ the doores had beene so opened, the Euangelist had as easily said it, as he said they were shut; and as S. Luke saith, that the Iron gate was opened of it selfe.

There is no doubt, but peruerse spirits, which doubted of the truth of the bodie of Iesus Christ in this world, were not of opinion touching the passage of the doores, with other Christians. And although they thought to helpe and aide themselves herewith, to support their heresies (as of all the other myracles hapned to the body of our Lorde aboue nature) the Fathers neuertheless haue not denied this, nor others semblable acts: for feare to giue heretikes occasion of error. But haue declared and distinguished what was of the nature of the said bodie, and what came vnto it by the omnipotencie of God. And the Christians (for heresies) neuer abandoned the truth: albeit heretikes thereby haue sometimes abused the same. Sith then the bodie of Iesus Christ passed through the doores without opening; sure it is, that two bodies haue bene, and may be in one selfe same place. And hereby haue the Doctors well proued their proposition: which without scripture, or testimony of any Father, the Ministers deny.

Concerning the Birth of Iesus Christ without fraction of the virgin, the Doctors say, that many of the Auncients, produced for the passage of the doores, haue also held, that myracle to haue bene wrought in the bodie of our Lord, and
not

not in the bodie of the virgin, but in as much as she remained in her purenesse, without fracture or opening. And for their reason, the Fathers haue alledged the scripture: *Exce virgo concipiet & pariet*. Behold a virgin shall conceaue and bring forth. And out of Ezechiel: *Porta hac clausa erit*. This gate shall be shut. As reciteth S. *Ambrose* in the 80. Epistle, where a Councell is contained, wherein S. *Ambrose* was present: which determined against *Iouinian* and other heretikes, that the virginie and puritie remained in her child-birth, to the mother of God. Which thing S. *Augustine* in the place alledged by the Doctors in the first booke, and 2. Chapter against *Iulian*, repeateth. And where the Ministers say, that the virgin had not lost her virginie, when our Lorde was borne as other men: in that they are condemned of heresie by the Fathers: which declare *Iouinian* to derogate her virginie, for the like opinion as the Ministers do hold. Of whom the Doctors would willingly demaund, what myracle they acknowledge in the birth of our Lord, touching his bodie, and the virginie of his mother, if he departed from her, as other childre from their mothers, as the Ministers do write. And as touching that which they alledge of *Tertullian*, *Origen*, S. *Ambrose*, and S. *Ierome*; the Doctors say: that *Tertullian* & *Origen* held such an heresie, and many others, which were reprov'd before *Iouinian*. And for this, were condemned with him and his consorts. And for S. *Ambrose*, it is euident, that he beleued the contrary; as well by the Councell where he was present: as by that which he wrote in the booke *De Institutione Virginis*. And therefore, where hee saith: that *Christus vuluam aperuerit*, it must be interpreted; not that it was by rupture or fraction, but by effect of generation, and production of his true bodie, out of the wombe of the virgin, by myracle and supernaturall power. So that, as the conception was myraculous, so was his birth: *Et aperire vuluam*, is a phrase and maner of speaking in the scripture, to call and nominate the first borne: howsoeuer he had power to be borne. And as touching S. *Ierome*, he speaketh nothing of the fracture, but only that the bodie issued out bloodie,

bloodie, as it was in the wombe of his mother: and to bee bloodie, there is no necessitie of fracture of the mother.

The Doctors for conclusion of this article, would willingly demandaund of the Ministers, whether they hold for an article of faith, the virginie of the mother after the child-birth: & whether they could proue the same by the expresse and vnreprouable word of God written. For as much as *Beza* when hee please, maketh doubt of these two points: and that the pretended reformed religion among the articles of faith, of his diuers imprinted confessions, recyteth sometimes the virginie of the mother of God after her child-birth, and sometimes omitteth the same. And in some confessions inserteth not that Iesus was borne of the Virgin *Marie*, but onely that hee issued of the seede of *Dauid*.

The Doctors employ for the resurrection, and issuing out of the body of Iesus Christ through the stone of the Sepulchre, the most part of the authorities alledged by them vpon the closed doores: as the whole lecture of the foresaid authorities, with *Gregorie Nazianzene*, in his tragedie of the passion of our Lord, will witnesse: which conioyneth (as do many other Auncients) these three myracles happened into the body of our Sauour aboue nature: namely the birth without fracture of the Virgin: the resurrection through the stone: and the entrance by the closed doores.

The Doctors adde, that *Caluin* and *Beza* make conscience to say as doo the Ministers, that our Lord arose not, the Sepulchre beeing shut and closed: and rather had the said *Caluin* and *Beza* fall into friuolous absurdities, and ridicclous expositions here afore alledged, then yeeld to the opinion of the Ministers. Because there is more appearance in the text of the Gospell, that Iesus Christ was risen before the stone was rowled away by the Angell: as therein agree the most part of auncient Christians. And by this meane also is there occasion giuen, more easily to beleue the resurrection of our Sauour, then if the stone had beene taken away before the resurrection. For one might more easily

easily say, that the body had bene transported and not risen againe. And the text saith not, that the Angell rowled away the stone before the resurrection, or when Iesus arose, but rather afterwards: as there is great apparance in the scripture, in reason, and all antiquitie.

Pope *Leo* is euilly alledged by the Ministers, which well knowe to conceale what is written in the Epistle by them cyted, touching the closed doores. And they euilly alledge that of the resurrection. For it is not said, that our Lord arose after the stone was rowled from the Sepulchre. But well is it said against the Fantasmatiques, that the substance put vpon the Crosse, and that which rested in the Sepulchre, and that which arose the third day (the stone of the graue beeing rowled away) is the true flesh of Iesus Christ.

By which words, Pope *Leo* meaneth not to say, that our Lord was not risen, before the stone was remoued: but onely sheweth, that the body of Iesus Christ risen againe; was a true, and not a phantastike body: of whose resurrection it appeared by the opening of the graue. And such is the common interpretation of old Authors touching the remouing of the stone.

For conclusion of all these auncient testimonies, the Doctors are abashed that the Ministers (seeing them so manifest, and themselves conuincd, that God cannot only cause two bodies to bee in one selfe-same place, but that hee hath also done the same) dare slaunderously deprave the vnderstanding of them, which euerie man of good and sound iudgement, can by the onely reading finde out.

Notwithstanding the Ministers say, that the reasons taken from such and so euident testimonies, be impertinent. So that wiah like libertie (common to heretikes) they feare not, without any text of scripture, or any place of auncient Fathers, to interpret, that two bodies to pierce one another, is no other thing, then one body to giue place to the other.

Of

Of which false and licentious interpretation, the common phrase of speech among Philosophers themselves doth condemne them. And the feat example brought of them which walke through the aire beating vpon them, and of Birdes when they flye, is ouer subtil. And whereas they boast in the said article, that in denying that two bodies may be in one place by the omnipotencie of God, or one bodie in two places, they aduance and magnifie the power of God. As true is that, as when in all their other errors, by which they resist the truth of God, and blaspheme him, they euer boast to aduance the glorie of God. And the Ministers must paint and couer their filthinesse and deformitie, with some colour of speech, to blinde the simple and ignorant.

Good reason also haue the Ministers not to excuse the interpretations of *Caluin* and *Beza*, as too too friuolous and ridiculous: and preferre in the meane time their owne interpretation, though more ridiculous then those of their Masters: wherein appeareth the concorde betweene the Masters and Disciples; all vsing one foundation of their religion: which is, to trust alwayes to their owne particular and priuate interpretation, and inspiration: and to preferre the same to all others. Where the Ministers say, that the bodie of our Lord was not inuisible to the Disciples, of whom mention is made in the 24. of *Luke*: but that his bodie only being nimble, he suddainly withdrew himselfe: the Doctors object, that the suddaine departing (whereof speaketh *S. Ambrose*, and *Lyra*,) maketh not, but that the bodie was inuisible: as signifieth the Greeke word *Aphantos*: which signifieth, not a suddaine departure, but an incapacitie to be seene and knowne. And so the text of the scripture is plainly for the Doctors. Ioynd neuerthelesse, that when the olde and late Diuines wil giue examples that Iesus was made inuisible, they ordinarily alledge this passage.

The Ministers also who boast, that they rest vpon nothing, but the pure word of God, (for exposition of scripture) bring their dreames, aboue their owne perswasion; as touching the closed doores appeareth. And with like libertie
vse

vse they to expound the text of *Saint Paul*, which expressly maintaineth, that our Lord pierced the heauens. And it is likely (say they) that the heauens claue a sunder, and were opened. And if one demaund, whence they learned such an interpretation, they answered, from the word of God, founded vpon their inward inspiration: by which, they appropriate that which is written in *Saint Mathew*; that heauens were opened when the Doue descended vpon our Lord. As though all the heauens were cleft asunder, and the holy Ghost had not power to descend without the opening of them: not noting that the scripture in many places taketh heauen for the ayre.

Concerning that they alledge of *S. Stephen*, who when he was stoned, sawe the heauens open, more meete it were for the Ministers, to interpret such visions, to bee made in spirit, as there is great likelihood: else should it behoue to confesse two myracles: the one in the diuision of the heauens: the other in this, that the sight of *S. Stephen*, not onely pierced vnto, but also aboue the heauens: where the Ministers confesse, the body of Iesus Christ to bee at the right hand of the Father, whom *Saint Stephen* sawe, which is against the order of God established in the wold: whereby it is necessarie that there be a certaine distance betweene the eye seeing, and the thing which is seene. And no lesse hard is it, that such thing bee done, then that two bodies should pierce one an other. Nor must they forget that the scriptures oftentimes in spirituall apparitions and visions, vseth this phrase of speech, that the heauens were opened: and yet in such case was there but a spirituall vision, and likewise but a spirituall opening. And euen as the Ministers will take the rigour of the word [the opening of the heauens]: so should they not thinke it straunge if the Doctors with like rigour, take [the piercing of the heauens] especially in the article of the Ascension: where the question is of the bodie of Iesus Christ, which had alreadie pierced more impenitrable bodies then the heauens.

And the Doctors to auoyd tediousnesse, referre themselves to more ample debating this point [of the piercing of the heauen] hereafter.

As touching the 28. article, where the Ministers against expresse scripture, do obstinately defend, that God cannot by his power, make a Camell (or Cable) to passe through the eye of a needle: the Doctors cannot sufficiently maruel, either at the blindnesse of the Ministers, which seeme to see nothing at noone-day: or at their obstinacie and boldnesse. And that the Ministers vnderstand not their fault, the Doctors cannot thinke, but that impugning the truth, well knowne to themselves, they sinne against their owne conscience. And God suffereth that (it seemeth) to happen vnto them, in this so manifest a place and text of the scripture: to the end, that by this article, one may perceiue how much more bold they are, to giue false sences, to scriptures more obscure then this, and to the sayings of the auncient Christians which make against them.

Now that the great wrong may be vnderstood, which the Ministers doo, in denying that our Lord can cause a Camell (or Cable) to passe through the eye of a needle: the Doctors do obiekt, that it should be impossible with God to saue a rich man: vsing such argument, taken from the text of the Gospell. More impossible or hard is it for God to saue a rich man, then to make a Camell (or Cable) to passe through the eye of a needle. But God by his omnipotencie cannot make (after the Ministers) a Camell or Cable to passe through the eye of a needle. Therefore God by his omnipotencie cannot cause a rich man to be saued, and enter into the kingdome of heauen. The Maior is of the scripture: The Minor is confessed by the Ministers: and the consequence is necessarie. And according to all Philosophie, hee that cannot doo a more easie thing, cannot doo a thing more hard. So also without contradiction haue the Auncients expounded the present scripture: as doth *Origen* in the Homily vpon this place, saying: that it is possible for a Camell to enter through the eye of a needle: yet not possible.

possible with men, but with God. And the manner how such thing may bee done, is knowne of God, and his sonne Iesus Christ, and of him to whom hee shall reueale it.

Semblably Saint *Augustine* in the first and fift Chapter of his booke of the spirite and letter, thus speaketh to *Marcellinus*, whom hee wrote vnto: It seemeth to thee absurd, when I say vnto thee, that a man may bee without sinne: albeit that (Christ excepted) such a one is not founde. Should it seeme absurd vnto thee, that a thing may bee done, whereof no example can bee shewed? Seeing thou doubtest not (as I thinke) but it neuer happened that a Camell passed through the eye of a needle. And yet is it saide, that with God such thing is possible.

By the Ministers answere vnto the 29. article, may easily bee scene, that they deceiue and abuse their Disciples, making them beleue by faire words and writings, that they really receiue in the Supper, the true body of Iesus Christ, the same which issued from the belly of the Virgin, and was fastned vpon the Crosse, for the restauration of mankind. And wil make them to vnderstand, that they who place not with the bread and wine in the Sacrament, (as they call it) of the Supper, but some spirituall effect onely (as are the redemption, righteousness, sanctification, life eternall), and other gifts, and benefites, which Iesus Christ bringeth to his elect) diminish the excellencie and dignitie of the same Sacrament, and that they be *Zuinglians*. But that besides such spirituall effects, one must beleue that hee receiueth truly the body of Iesus Christ in the Supper.

They hold neuerthelesse an other opinion. For when they are pressed with arguments, and cannot defend such an imaginarie and phantastike presence, they confesse by their writings, they are become *Zuinglians*, and returne to the spirituall presence of Iesus Christ in the Supper: which is as much to say, as besides the bread and wine, they receiue a certaine spirituall effect, and not really

the body, as the Ministers do in the present answere: which thing they make manifest, by that they cite of the Apostle *S. Paul*: by which citation may bee gathered, what is their opinion concerning the Supper: to wit, that the body of our Lord Iesus Christ is not really, but by spirituall effect onely in the hearts of the faithfull. For the Galathians by the hearing of *S. Pauls* preaching, receiued not really the body of Christ crucified, but had onely an imagination of the Crosse and passion of Iesus Christ, and receiued onely the fruite of their faith: that is to say, by this meanes they were iustified and sanctified before God: also the allegation which the Ministers make of *S. Ciprian*, tendeth to this ende, to shewe that in the Supper are receiued some spirituall effects onely: which neuerthelesse by these words, to embrace the Crosse of Iesus Christ, to sucke his bloud, &c. be allegorically signified. Wherein they denie (against the intent of *S. Ciprian* in the Sermon of the Supper) the reall presence of the body of Iesus Christ. The Doctors confesse that the argument they haue made, is addressed to *Caluinists*, and not to *Zuinglians*. And they supposed that the Ministers would not otherwise haue thought of this Sacrament, then *Caluin*, *Beza*, and the other Ministers, renowned to be Ministers of the *Caluinist* Church, which they call reformed.

An other maner of speech vsed they, which exhibited the confession touching that Sacrament, to the Bishops at *Poissy*, who freely confessed the body of Iesus Christ to bee really present in that Sacrament: which the Ministers in conference with the Doctors, do now denie. And hereby the Ministers in the iudgement of the Doctors, of *Caluenists*, become *Almanists*. Wherewithall, they that maintaine the doctrine of the Church, which they call reformed, will not be greatly pleased: seeing their principall pillars (for not being able to answere an argument objected by the Doctors) do leaue them in the businesse: considering that in the answer they say themselues to be so much enlightened with the holy spirit, which maketh them vnderstand & know all things.

Concerning

Concerning the article following, they doo openly declare what their present opinion is, touching the presence of the body of Iesus Christ in the Sacrament, by saying that the faithfull receiue no more in this time of the Gospell, then did the Fathers before, and vnder the lawe: But certaine it is, that the Fathers receiued not really the body of Iesus Christ, which as then was not made. Therefore the conclusion must follow, that vnder the Gospell the body of Iesus Christ is not really receiued in the Sacrament, which the Ministers call the Sacrament of the Supper.

To the 31. article they answered not: as also they neuer could answer the same: and they must necessarily confesse, that in the power of their faith, they do that which implyeth contradiction. For they maintaine one thing to be present, and not present, at one selfe-same time and place. And their spirituall (or rather phantasticke) presence, maketh nothing to the purpose. For (according to their doctrine) the body cannot be present but with it measures, locally, difinitiuely, and corporally: otherwise the body should be wholly abrogate and corrupted. And the maner of it beeing there spiritually, would not make, that the body is not there: or otherwise they falsly say it is present in the Supper, and abuse the world. Wherefore it is necessarie, if the body be there (yea spiritually) and their doctrine of the nature of a body be true, that the body of Iesus Christ be corporally, difinitiuely, and locally in the Supper. Moreouer, for as much as it is absent according to their confession: it followeth, that it is not there present. And to conclude, the Ministers say, that it is there, and not there. And for the full solution, (without entering into the principall of the Argument) they suppose to escape, by objecting to the Doctors, some words of the breuiarie, which the Doctors haue not yet seene. The Ministers (they thinke) haue found them in some breuiarie of Monkes, and remember when they were in the Couent, that they were so accustomed to sing and say. But although such things were found in the bre-

niaries, vsed in the Romane Church, such maner of speech might be defended, in the sence which the Fathers haue giuen, whē they said, that the Apostles *Conficiūt corpus Christi*: do make the body of Christ, as the scripture it selfe saith: that they baptise, forgiue sinnes, and saue those whom they conuerted: which is meant, as the Ministers of God. Who of his owne authoritie, and as Maister, baptiseth, forgiueth sinnes, and iustifieth the faithfull persons.

Where the Ministers do maruell, that the Doctors call faith a humane vertue, (the great and maruellous effects it worketh considered): the Doctors say, that the Ministers haue no great cause to maruell thereat: seeing that euerie worke, in as much as *it is* in man, and that he therein worketh together with God, is iudged and reputed humane. Also the scripture calleth the faith of man, the worke of man. The Doctors shewe vnto the Ministers, that after their wonted maner, they dwell alwaies on small things, and leaue that which is principall in the matter: being ignorant (or dissembling ignorance) where lyeth the difficultie of that is handled. As they do in their answer vpon the argument proposed by the Doctors: whereby they object, that the Ministers by their faith (call they it diuine or humane) may doo more then God can do: wherevnto the Ministers (without touching the point) do answer with songs.

In the 32. article, the Ministers lightly passe ouer many obiections made them by the Doctors. Whether there bee superfluitie, or repetition in them, or whether they be impertinent, let the reader iudge. But for this cause the Doctors will not cease, to require eftsloones the Ministers, that they bring some passage of the scripture: to ground that God cannot make one body to be in two places: seeing that this consequence is ouerfoolish and ridiculous: *God cannot be*. Therefore can he not make one bodie to be in two places. For so should they make their assumption. Now God hath said and ordained, that one body cannot be in two places: therefore can he not make it so to be. But neuer will they instruct by the truth of the Assumption or Minor Proposition:

position: the contrarie whereof hath bene sufficiently verified by many testimonies of the scripture. The Doctors also require the Ministers to produce some Father, yea some man, euer reputed Catholique, which hath dared to pronounce, that God could not make one body to be in two places. For full answer, the said Ministers can bring forth none which euer hath vsed such a speech, except *S. Augustine*, but by them falsly alledged, both touching the letter, & the sence of the letter. The Doctors will not cease to beate both into the Ministers, and also all persons; that there is no place of scripture found, nor bouke of any auncient Father, that God cannot make one body to be in diuers places.

Concerning the last article, the Doctors haue resolved to shewe by the pure and expresse word of God, expounded by common consent of all antiquitie, that our Lord did institute the Sacrament and sacrifice of the Aultar, and will teach the effect and vertue of the Masse, according to the institution and ordinance of Iesus Christ. And will make it also to be vnderstood, that the Ministers haue polluted and defiled the Sacrament by Iesus Christ instituted. And that the Supper which the Ministers maintaine, is no way the Sacrament, but a prophanation of holy things, containing execrable blasphemie: whereof the whole world ought to haue horror.

*Sunday, the 12. of Iuly, in the
yeare aforesaid.*

*The answere of the Ministers to the writing of the Doctors,
sent to them by my Lord the Duke of Neuers, the 22. day
of Iuly, about five of the Clocke in the evening. Anno. 1560.*



He Ministers, before they answer particularly to the obiections and slaunders of the Doctors, seeing that each way, and causelesse, they taxe them for blasphemers: haue aduised to tell them in the beginning of theyr answer, that to bee wronged

Act. 7.

1. King. 21.

1: Pet. 2.

by them, they hold it not so great an iniurie, nor themselves the more blasphemers, for being so holden and reputed by them: no more then our Lord Iesus Christ, because he was so pronounced by *Caiphas* the high Priest, and *S. Stephen*, to whom the like crime was imputed by the enemies of truth: And *Naboth* who was likewise accused to haue blasphemed God and the king, albeit he was innocent. For it is the manner of all them which hate the truth, and the light, to blaspheme that which they vnderstand not (as thereof write *S. Peter* and *S. Iude*) and to giue the raines sometimes to their furie: so that they shamelessly denie things most apparant, and confesse others concerning the same, which bee straunge and absurd. Which thing is seene to haue befallen the Doctors about the Ministers: whom they neither can heare attentiuely, nor iudge of rightly. And the full end of their purpose (it seemeth) is, to contradict them indifferently in all things, and to say without any examination or iudgement, that whatsoever they produce, is blasphemy and lies. For the Ministers speaking of the omnipotencie of God, according to that they haue learned thereof, and is contained in the scriptures, haue ever said, that God is almightie, in as much as he can do (without any exception) whatsoever he will: and that there is no power in heauen nor in earth, which is able to let, alter, or in any maner or wise hinder the full effect and perfect execution of his eternall & vnchangeable counsailes. But neuerthelesse, that his omnipotencie must not be stretched without any discretion or distinction, to all the things generally which men can conceiue, or in their foolish phantasies imagine: but to those onely, which neither are, nor can be contrarie to his iustice, to his goodnesse, to his wisdom: nor consequently to his holy and eternall will, wisdom, and truth: which is, and euer shal be, to doo all things well and wisely, with number, waight, and measure: and without that there is any inequitie, disorder, or contradiction in whatsoever he doth. All which things being well vnderstood and considered, will discharge the Ministers among all good and iust people, from the slanders which

which the Doctors impose vpon them, and falsly published, to make them odious to all the world, and stirre vp publike hate against them. Wherefore, to make their slaunders more like to truth: by adding and diminishing, they change and alter almost the whole meaning of the Ministers: well knowing, that otherwise they could neuer haue meane to ground their slaunders, nor to giue any colour or likelihood thereto: which thing shall now appeare by the deduction and particular confutation of the pretended blasphemies, objected to the Ministers, by the said Doctors.

First the Doctors accuse the Ministers, in that they haue said, that the omnipotencie of God ought not to be measured, but by the things onely which bee agreeable to his will, and are not derogate either to his wisdom, his truth, his nature: nor to the order which hee hath established in the world. And to verifie their accusation and slander, they breake in two this whole sentence, and take thereof but the last part onely, the which they haue seperated from those going before, wherewith it was conioyned expressely by the Ministers; the more clearly to expound and shewe, how the omnipotencie of God ought to be knowne, beleued, and adored of all the world. Moreouer, they haue not taken, nor vnderstood the word [*Order*] as doo the Ministers. Whereby the Ministers haue willed to signifie the estate and disposition, which God by his prouidence, and eternall, and vchangeable will, hath established, conserueth, and entertaineth in all things: rightly to gouerne, and let that no confusion happen in his workes, euen as *S. Augustine* hath defined it in his booke *De Ordine*: and hee himselfe hath vsed the same in the fift booke of his confessions. Which the Doctors not vnderstanding, haue reduced that which the Ministers thereof said, to the ordinarie and wonted course of nature, and to the mouing of creatures which bee in the world.

And to giue exception to the doctrine aforesaid, they object the miracles which God doth aboue nature: and thereof inferre, that God doth, and can doo many things
against

against the order by him established and decreed.

Wherunto the Ministers answer; that myracles, albeit they be done beyond & about the ordinary course of nature, yet are they not done against the order aforesaid. For as much as all things reduced to the providence, and ordinance of God, are well done and ordained, although that the reason and order therein, be oftentimes vnkowne to men: which *Ecclesi. 3.* *Salomon* wrote saying: God maketh all things good in their season. Wherunto may be also applied, that which is read in the booke of Sentences of S. Augustine. *Sent.* 283. and 284. God who is the Creator and conseruer of nature, doth nothing in his myracles which are against nature. And it followeth not, that that which is new to custome, is contrary and repugnant to reason, &c. If the Doctors wil: know more thereof, let them reade the two bookes of *Order*; which this holy man composed: and that which he wrote concerning myracles, in the fift and sixt Chapter of his third booke of the *Trinitie*. This answer shall serue for confutation of two other pretended blasphemies, which follow in the obiection of the Doctors.

Concerning the fourth, the Ministers for answer say, that the will of God (after the doctrine of Diuines) may in two sorts be considered: to wit, according to that which by words, signes, and effects, is declared to men: and according to that which is retained & hidden in himselfe. The one is called the will knowne by signes: and the other the will of the good pleasure of God. For the first consideration the Ministers do confesse (as heeretofore they haue to the Doctors) that God can do many things, which he will not do. But as touching the other, they say: that it is equall to his power: as is also his power (in this respect) equall to his will. According to which consideration, the sentence of *Tertullian* alledged by the Ministers, and to the Monarchians ill applied by the Doctors, ought to be vnderstood and expounded: As all those may iudge, which attentiuely shall read the passage by the Ministers produced. Who to answer one slander of the said Doctors, which accuse them to haue wronged the ancient

cient Fathers, in saying that they excepted some causes of the omnipotencie of God : are yet constrained here to re-peate, that which *Theodoret* saith thereof in the 3. *Dialogues* who writeth as followeth. It must not be said without any determination, that all things are possible to God. For who so absolutely saith this, comprehendeth all things, as well good as bad, which no way ought to be attributed to God : whereby it appeareth, that this good author, and the other, before alledged by the Ministers, haue not indifferently submitted all things to the power of God : but excepted from the same, whatsoever is contrary to his will and essence.

To be brieft, but one meane there is to appease the difference between the Ministers, who say that it is impossible for one body to be in diuers places at one instant : and the Doctors, which affirme the contrary, to wit, that the Doctors (without taking so long circuit) loosing so many words, and alledging so many superfluous things, do proue briefly by one only passage of scripture, that God willetch the same.

Whether the Ministers haue well or euilly alledged *Saint Augustine*, to proue that a body cannot be without place and measures : and also whether they haue well or euilly said and defended, that quantitie is essentiall to a body, and not accidentall (as hold the Doctors) they leaue the iudgement to the Readers of the Actes of this Conference.

Touching that which followeth in the writing of the Doctors: to wit, that there is no place aboue the heauens, that *Iesus Christ* is not therein comprised nor contained, that bodies and spirites bee indifferently there, without any distinction or distance of place : the Ministers say, that touching all these points, they rather beleue the scripture, and expresse word of God (by them alledged) then all the subtilties & sophistries of vaine Philosophie, which the Doctors, or others can propose. Ioynd herevnto, that it is expressly cōteined & taught in one of the articles of our faith: where it is said; *Frō whence he shall come to iudge the quick & the dead.*

Wherevpon

Wherevpon must bee noted, that there is [*Vnde*] an **Ad-**
uerbe signifying place.

As touching the 4. and 5. articles, to know whether the Ministers haue ought imposed vpon the Doctors which is not true, they send backe the readers to the precedent conference. And also to know in what sence, and to what end, the auncient Fathers haue bene alledged by the said Ministers, which they may easily perceiue by the reading, and diligent obseruation of the passages and sentences of the said Fathers there inserted.

For the 6. article, wherein the Doctors had rather confesse their Canons to be false, then (accusing their authoritie) to auouch that the body of Iesus Christ is a true dody, and that to be such, it ought necessarily to bee in one certaine place: the Ministers answered, that by the obseruation of the place of *S. Augustine*, (whence the said Canon is taken) it is easie to iudge, that the word [*Oportet*] is there much more conuenient, then that of [*Potest*].

To the 8. article, the Ministers answered, that a substance is not without quantitie, and whiles it is such, and so remaineth, it cannot any waies be a body. And the reason is, because that of the substance, and that of the quantitie, are two diuers predicaments: vnder which, one selte-same thing, for one selfesame respect, cannot be any way comprised. Moreover, Iesus Christ alledged no other reason to shewe that his body was not a spirit, but that hee had members and parts, which in respect of their measures, might bee handled and touched. Whence it followeth, that without this, a substance cannot be a body. And as touching the difference which by the Doctors opinion should remaine betweene our soules and our bodies exempted from quantitie, (if that were possible) the Ministers say, that although they were substances both in number and different, they should neuertheless be like, as touching the kinde: and that the one and the other should be contained vnder the kinde of an incorporeall substance.

The Ministers passe over the 9. article, because it is but a repetition,

repetition, and that they haue largely answered what the Doctors there repeate.

To the 10. article, the Ministers answered, that the consequence whereof is the question, cannot bee otherwise defended by the Doctors, but by the rule which saith: that of one absurditie may all things be inferred. Moreouer, they complaine of time, which the Doctors make them loose, by reading so many things wherevnto they haue alreadie answered, and which it seemeth they repeate not for any other ende, then to fill vp paper, and to make men thinke they say something.

For first the Euangelist saith not (as the Doctors pretend) that Iesus Christ entered by the shut doores: but onely that he came, the gates beeing shut. So that he speaketh nothing there of the maner of his entry, nor how the doores were opened, or other place about the house by the which he entered. And all that which the Doctors say, cannot be grounded neither vpon the scripture, nor vpon any authoritie of all the auncient Fathers by them alledged: which bee more against them, then with them. And for conclusiō, they haue no other foundation of their saying, then their owne coniectures and imaginations, and the false interpretations which they giue to the writings of the Fathers. To the faith wherof they would gladly constraîne & subiect the Church: to the end, that hauing laid that foundation, they might afterwards build therevpon, all the absurdities and errors they shall delight in touching the same. And where they presuppose when Christ entered the shut doores, walked vpon the waters, and went out of the Sepulchre: that such myracles were done rather in the person, then in the other things. *Iustine* writeth the contrarie, saying: that without any change happened, either in his body, or in that of *S. Peter*, he made by his diuine power the Sea against nature, to serue him to walke. As also *S. Hillary* to the same purpose saith: That by his power hee made all things passeable. Wherevnto likewise agreeth *S. Iohn Chrysostome*, attributing all that to diuine power, and freely confessing that hee knew

knew not the maner and the fashion thereof. By meanes whereof, the Ministers are much abashed, that the Doctors are so presumptuous to determine a thing which by y^e scripture and Fathers hath bene left vndecided: and wherein (as *S. Hillary* saith wisely) sence and words do faile, & the truth of the deed, exceedeth the capacitie of humane reason. How dare then the Doctors so boldly say, that the body of Iesus Christ passed through the doores; that there was penitration of dimensions; that two bodies were in one selfe-same place? Seeing that of all that, neither in the scripture, nor in the aun-
cient Fathers, there is not one onely sillable: and that (as is said) the Fathers do confesse, that their vnderstanding and sence were too feeble to comprehend or declare the reason of such a mysterie.

As touching the birth of Iesus Christ, the Ministers repose themselues vpon the scripture, which saith clearly, that the Virgin was with childe, that she brought forth, that shee gaue sucke, and that *Aperta est vulua*, the wombe is opened in the child-birth. They adde, that the same doth nought derogate nor preiudice her virginie and purenesse, which consisteth in this point onely, that shee knew not, nor was knowne of any man. Moreouer, they say that in be-
leeuing the same, they follow the scripture: and consequent-
ly they cannot erre, nor bee heretikes: nor they likewise which subiect and subdue their sence to the word of God: as in this haue done the Fathers which are by them alled-
ged.

In the following article proposed by the Doctors, touch-
ing the manner of the resurrection of Iesus Christ, there is nothing but coniectures, slaunders, & repetitions, trouble-
some and superfluous, which the Ministers by their former
answers haue largely satisfied.

All that which afterwards followeth in the writings of
the Doctors, are but iniuries and scoffes, in stead of reasons
and arguments: which is the last recourse of contentious
spirits: who seeing themselues destitute of reason, and vn-
able to giue place to the truth, defend themselues by cla-
mours

mours and slaunders.

Some reason should the Doctors haue for that which they say concerning the word *Aphantos*, if there followed *Autos*: but that which the Euangelist saith *Ap' auton*, sheweth clearely, that the interpretation of the said place, and vnderstanding of S. *Ambrose*, (wherevnto the Ministers agree) is better then that of the Doctors.

As touching the opening of the heauens, the Ministers answer, that (vsing the language of the scripture, which saith clearely, that in the baptisme of Iesus Christ, the heauens were clouen asunder, and then opned, when S. *Stephen* was stoned) they cannot faile. And to apply to the ayre the signification of heauen, is a humane imagination. This also seemeth, should diminish the Maiestie of God, and of Iesus Christ, who is lifted vp aboue all the heauens, to establish so lowe as the ayre, the Throne of his Maiestie. And there is no likelyhood in that which the Doctors say, touching the being of two bodies in one selfe-same place; and that which the Ministers say of the sight of *Stephen*, which extended euen to the heauens: for as much as the one is a myracle of the power of God in nature, and the other a wonder against nature, and the will of God.

The Doctors in the article following, do falsly impute to the Ministers, that they affirmed, it was a thing impossible for God to make a Camell to passe through the eye of a needle: for they neuer touched this point in theyr former answeres, but that part of the sentence onely, where it is spoken of rich men. Now to answer too, and resolute their obiections, the Ministers say, that euen as God can saue a rich man, by chaunging him, and emptying his heart of so much vaine trust and presumption, as is therein, and whereof beeing grosse and filled, hee is vncapable to enter into the Kingdome of heauen: so to him it is also easie, to make a Camell passe through the eye of a needle, hauing circumcised and pared off the grossenesse thereof, and other things which might hinder the same to passe. * * * * *

First.

First, that the Supper which is celebrated in the reformed Church, is the true institution and ordinance of the sonne of God.

Afterwards, that the end for which it was instituted, is to assure the faithfull of the true participation which they have in the flesh of Iesus Christ, crucified for their saluation, and in his blood shed for the remission of their sinnes; and for the confirmation of the new couenant, which God hath made with his people.

Thirdly they say, that it is necessarie that the bread and wine abide in their proper substance, and that after consecration: otherwise they cannot be Sacraments of the body and blood of Christ.

Lastly the Ministers say, that the vnbeleeuers presenting themselues at the Supper, by meanes of their vnbeliefe, can there no other thing receiue, then the outward signes of bread and wine, and that to their iudgement and condemnation.

1 The Ministers on the other side propose vnto them touching the Masse, that such as it is, and now celebrated in the Romane Church, it is nothing but a humane inuention and tradition.

2 Also, that it is a corruption and prophanation, as well of the holy Supper of our Lord Iesus Christ, as of the true and lawfull vse thereof.

3 Also, that it is an abuse of the Priesthood of Popish Priests, and that there is no other Priesthood in the new Testament ordained, to get and obtaine remission of sinnes; nor also to make intercession, and by prayers and merits to obtaine the fauour of God, then the onely Priesthood of Iesus Christ.

4 They say moreouer, that it is a blasphemie and sacrilege, but of the sacrifice of the Romish Priests, and that there is no other oblation, then that which Iesus Christ once made with his body vpon the Crosse; by which the wrath of God could be appeased, his iustice satisfied, sinners reconciled to God, sinnes pardoned, and the hand-writing of
eternall

eternall death cancelled and abolished.

Also they say, that the seperation of the Priest in the Masse, from the rest of the people, is an abolishment of the Communion of the Supper : and consequently damnable before God. 5

And to be brieft, the adoration of bread and wine, (be it in the Masse, or out of the Masse) is an intollerable Idolatrie. 6

Two points yet remaine in the writing of the Doctors, whereof the Ministers will admonish them. The one is, that the said Ministers haue neuer found in the scriptures, that faith is a humane worke, but that it is the worke of God, and a gift which hee bestoweth vpon his elect. The other point is, that they confesse they cannot bring forth one auncient Author, which hath said in expresse termes, that one body could not be in diuers places at one instant : for so much as the contrarie thereof seemed so absurd and straunge vnto them, and so much against the reason and faith which all faithfull people ought to haue, that they neuer thought such an opinion had found place in the heart of any man that was called a Christian.

*Iohn, 6.
Ephes. 1.*

The Ministers to ende this answere, say that it will much more please them, to handle the questions aforesaid, then to dispute of the opening of doores, of the Sepulchre, or of the heauens; as to their great grieve, they haue done these dayes passed: and that for two reasons. The one, because that the decyding and resolution of such questions, cannot bee drawne nor gathered out of the scripture. And the second, because it cannot much serue either to the aduancement of the honour and glorie of God, or the edification and instruction of his Church.

*Thursday the 25. day of Iuly, in
the yeare aforesaid.*

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The

The Doctors reply to the writing of the Ministers, sent unto them by my Lord the Duke of Nevers, the 25. day of Iuly, about 8. of the clocke in the evening, the yeare, 1566.



Here the Ministers say, that they doo great wrong to call them blasphemers, seeing thereof they are innocent, as Iesus Christ, S. Stephen, and Naboth, to whome men fallly imputed such like crime. The Doctors say, that the Ministers therein doo imitate the good personages, the Donatists: who still complained of the great iniuries and slaunders which they endured (said they) of the Catholikes; and yet men know by the histories how it was, and how much they were like to Christ, S. Stephen, and Naboth: as may also be knowne the conformitie of the said Ministers, to such holy examples. As much might the Anabaptists say to them of the Church called reformed, when they call them heretikes. And as much might and did *Seruetus* say, who for his blasphemies was burned at *Geneua*: reputing himselfe happie to be iudged by *Caluin* a blasphemer, and to suffer for his doctrine, the paines of death. We must not therfore beleue that the Ministers are not blasphemers, because more boldly then all other heretikes, they reiect the name of blasphemer: but meet it is to examine whether their doctrine importeth blasphemie or not. Now the Doctors say, that there is no blasphemie worthy of more great execration, then to denie the omnipotentie of God: and no lesse it is then simply to denie that there is a God. So that such deniall importes an Atheisme. For to take from God, that which is proper to his nature, is as much to say, as there is no God. As it well pleaseth S. Basil, writing in one of his Homilies, intituled, *That God is not the Author of euill*. That it is no lesse blasphemie to say, that God is author of euill, then to say that God is not God. In so much as to take away from God his

his goodnesse, which to him is naturall, is wholly to take away his diuinitie. The like also may be said of the omnipotencie, that whosoever denieth or diminisheth the same, he denieth also his diuinitie.

The question then is, to knowe whether the Ministers will abolish the omnipotencie of God, not in proper termes (for they seeme to confesse it) but in affirming that the power of God is measured according to his will, so that he cannot, but that which he will: and other like propositions contained in the precedent answer of the Ministers. Whether the Doctors haue proued such propositions to containe blasphemies or no, they refer them therein to euery man of sound iudgement, who shalbe any thing conuersant in holy scriptures, and the bookes of auncient Christians: which shall also be knowne by the Ministers friuolous answeres in their last writing to the Doctors obiections. Who nothing maruel that the Ministers are deceiued in the nature of the omnipotencie, seeing they erre in the foundation, and know not wherein it lyeth, and why God is called almightie. For they haue learned of the scripture (say they) that God is almightie, because hee can doo whatsoever he will doo: and that nothing can resist him, which is rather as a signe of the power of God. But it is not that (vnder correction) wherein it consisteth; for knowledge whereof, it must be considered according to it object: that is to say, according to the things possible to be done: so that there is nothing possible which God cannot do. Now all without any exception, is esteemed possible, wherein is found no contradiction to be, and not to be: and that commeth not by default of the power of God (which can do all things) but of the repugnancie of the thing which cannot be. Which the Ministers from the beginning had well said in euery answer: but for that they had answered vpon some Interrogatories that the omnipotencie of God must bee measured by his will, supposing to salue that error, they are plunged in many other errors, out of which (for not confessing to haue erred) they cannot rid themselves, without falling into an infinite number of absurdities.

Moreover, the Ministers deceiue themselves when they will limit the power of God, and not extend it to all things generally, that humane spirit can conceiue or imagine. For contrariwise, it is doubtlesse that the power of God is great aboue all conceit, and imagination of the humane spirit, that it is infinite and incomprehensible, as saith *S. Paul*: God can do more then we demand or vnderstand. And where the Ministers say, that God onely can doo all things which are not contrarie to his iustice, wisdom, goodnesse, and truth, and therefore cannot doo generally all things. It hath alreadie beene shewed them, that to bee able to doo things contrarie to the iustice, wisdom, goodnesse, and truth of God, was not power, but weaknesse. And by the selfe-same reason (as saith Saint *Augustine*, in the place by the Doctors in theyr former obiection alledged) that he cannot do such things, it is an argument of his omnipotencie, and not of restraint thereof.

And where the Ministers inferre, that because God cannot do such things, he can (by consequence) do nothing; which is contrarie to his wisdom, and eternall will, which is, and euer shall be, to doo all things well and wisely, with number, waight, and measure, and without that there is any iniustice or contradiction in all that which he doth. Men may see how the Ministers disguise the matter in controuersie, concealing what they haue couched in their former writing, touching the order established in the world, against which (saied they) God could doo nothing: and the other words of blasphemie, whereof the Doctors rebuked them, and which they durst not insert in their last answer, because their conscience accused them, and made them know, that such affirmations could not be maintained; and from which, they cannot escape, but in denying to haue written them, and in accusing the Doctors of slander: as if by adding or diminishing, they had altered and chaunged the words of the Ministers. To be purged of which crime, the Doctors pray, that recourse be had to their last obiection, where these words are inserted in the first article.

The

The which blasphemies are drawne out of the proper words of the Ministers first article. And the Doctors referre them to the conference may bee made of their last writing, with that of the Ministers. So that if it bee found (as certainly it shall be found) that the Doctors haue faithfully cyted the proper words of the Ministers writing, which the Ministers themselves will not auouch; it shall be knowne at the least, that the Ministers haue hitherto maintained blasphemous propositions; and that the Doctors therein haue no way wronged them: hauing pardoned their persons, being content (of the doctrine) to say their simple opinion.

The Ministers to shewe that they haue iust cause to accuse the Doctors of slander, say first that the Doctors haue broken in two their proposition: which was such, that the omnipotencie of God ought not to be measured, but by the things onely which be agreeable to his will, and be not derogate either to his wisdom, truth, nature, or to the order which he hath willed to establish in the world: and that the Doctors haue not taken but the last part onely. Who for their purgation, say that they haue alwaies considered what was put in difference: to wit, whether God could make one body to be in two places. And to examine the truth of this question, before they put it in writing, they haue reduced the whole to every part of the Ministers proposition, and haue thus reasoned. God can do all things which are agreeable to his will: the which is knowne (as the Ministers doo hold) when there is nothing that derogate, either to his wisdom, his truth, his nature, or the order by him established in the world. Now one body to bee in two places, derogate not from the wisdom of God. For God should therefore not leaue to be wise. Also it derogate not from his truth: for he hath neuer said, that he could not do it: nor from his nature. For although he should do it, hee should not cease to be God. If then there be any repugnancie, it should be, because it should derogate from the order by God established in the world. Which was the cause that they stayed not but on the last article. The Ministers also would

not say as the Doctors suppose) that to be able to make one body to be in two places, was a thing repugnant, either to the wisdom, truth, or nature of God: if not, in that they thinke it to repugne the order by God established in the world. Joyned heereunto, that the Ministers having put this proposition above said, for a rule to knowe what God can doo; when they would apply this rule to the matter in controuersie, then should they thus say: To which things, that which the Doctors put forth (namely that one body, at one selfe same instant, may be in diuers places) repugneth. But the Ministers haue only sayd & written, to which, (that is to say) order &c. For such relative cannot agree, but to the next antecedent. Wherein is clearly scene, that the Ministers runne into the cryme of slander, which they falsely object to the Doctors.

And whereas the Ministers say, that the Doctors take not the terme of the order established in the world, in the lyke sence, as they vnderstand it: The Doctors say, that they haue taken the terme according to the vnderstanding which the Ministers haue therof giuen: euen as they haue knowne by their words, which they haue heretofore vsed. For when the questiō was to set forth some myracle done by Iesus Christ, against, or aboue the nature of things created, the Ministers haue had alwayes recourse to the common order, of nature: As when speech hath bene of the closed doores, of the going out of the Sepulchre, of the wombe of the virgin, and of one body in diuers places: No other reason, so contradict it haue the Ministers alledged, but that it was all against the order established in the world, touching the nature of a body: which cannot be vnderstood, but of the common order which is scene in nature. Therefore the Doctors (so taking the same, as the Ministers haue sufficiently declared in their former answeres, against the order of nature) haue well inferred against the Ministers, that God could not then do a myracle, against the order established in the world. The Doctors know, that the auncient Fathers obserued not this difference, aboue or against nature: as by the testimony of

Tertullian

Tertullian here before alledged, appeareth : Where it is said, that God against nature, can make a man flye as well as a byrd. But they will not stay vpon the rygor of wordes, but apply themselues to the Ministers with whome they conferre. Who call it a worke against the order established in the world, one body to be in diuers places, for as much as it withstansteth the common dispositiō and proprieties of bodies. And by such reason (say the Doctors) that all other myracles ought also to be esteemed against the order in the world established : bcause they be against the common disposition and proprietie of nature.

And yet following the vnderstanding which the Ministers now giue of the order established in the world, for the estate and disposition which God hath established, conserueth and maintaineth all things, by his prouidence and eternall and immutable will, to gouerne all things rightly, and hinder any confusion to happen to his workes. Here againe do the Ministers commit a new blasphemy against the omnipotencie of GOD : for hee can wholly chaunge, vnchaunge, and destroy such order as hee hath established in the world (albeit hee will neuer do the same) and make a new world more perfect then this. And were it so, that hee could do nothing against this order, his power should be stinted and limited. For hee could not do but certaine effects, according to the order which hee had established in the worlde. Which should not happen by the repugnancie of the nature of Creatures : but in as much as God himselfe should bee tyed. And so (against the scripture) should his hand be shortened, and his power forced and limited : From which blasphemy, infinite others issue, as the Doctors when occasion shall serue, haue purposed to shewe.

To the 2. & third blasphemies which the Doctors haue noted, the Ministers say, by the new interpretation of the order of the world, in one word they haue fully answered. Which (to dissolue the arguments produced by the Doctors) commeth nothing to the purpose.

And the Ministers passe ouer the alledged places of scriptures, which declare the blasphemie, and dissemble the contradiction of their doctrine, and of that of *Caluin*, touching the providence of God, in respect of the order established in the world. And the Ministers answered not to the Doctors obiection, that from the third blasphemie flow many others; least in confessing the same, they might heape blasphemie vpon blasphemie, and make their doctrine by this meane, odious to all the world.

For answer to the fourth blasphemie, vse the Ministers a distinction of the will of God, which may two wayes be considered. The first is called the will knowne by signes: and the other, the will of good pleasure. The Ministers confesse, that according to the first, God can doo more then he will; and not according to the second, which is (as they say) equall to the power of God, & is hidden and vknowne to men. The which distinction if it ought to haue place, the Doctors obiection, that the foundation of the Ministers, wherevpon they stay the pretended truth of this proposition: God cannot make one body to bee in diuers places, is wholly destroyed. For the Ministers will haue the power of God to be measured according to his will, not according to the second, which is hidden vnto men. It behoueth then, that this be taken according to the first, by the which they confesse that God can do more then he will do. Whereof it followeth, that the rule by them given to measure Gods power, is false. For it cannot be measured by his will, seeing he can do more then he will.

Moreover the Doctors say, that the Ministers should not require the to proue that God hath willed that one body should be in two places, to declare that he could do it. For the Doctors might obiection, that to teach that God may doo something, it needeth not to proue, that he hath formerly willed it. For (according to the Ministers confession) God can do more then he will.

The Doctors adde, for as much as the will of God appeareth not to vs, but by signes, words, and effects: and that the
order

order established in the world, according to his providence (as the Ministers agree) is hidden vnto men: that the Ministers cannot affirme, and shewe, that God hath established such order in the world, that one body may not bee in diuers places. For mee it were they should teach such an ordinance of God, and declaration of his will. Oft times haue the Ministers bene required, to bring one onely place of scripture, where such a will of God is manifest: and where it is said, that hee cannot make one body to bee in diuers places.

As touching the place of *Tertullian*, the Doctors for vnderstanding thereof, refer themselues to euery man of sound iudgement: and say, that the Ministers haue ill to the purpose alledged *Theodore*: and it maketh more against them, then with them. For when he writeth that it must not be indeterminately said, that God can do all things, comprehending therein good and euill; in that he maketh no restraint of the omnipotencie of God: but contrariwise, doth amplify the same: in so much, that not to be able to do euil things, is both a vertue and power, as before hath bene largely declared.

Where the Ministers do instant the Doctors to shewe, that God hath willed one body to bee in two places: the Doctors answer, that these are two different questions, whether God can do it: or whether he hath willed it. And when it shall be confessed (as it ought to bee of all Christians) that the power is in God, very easie shall it be to shewe the will, by the word, of the Supper, and of the Ascension: which they of the pretended reformed religion haue accustomed to depraue, and di. Twade men from, by the impossibilitie which they faigne to bee in God, to put one body in two places.

Also the Doctors leaue it to the readers iudgement, whether *S. Augustine* haue bene cyted by the Ministers to the purpose or no. And to that which concerneth whether the quantitie be essentiall to a body, or not: the Doctors (speaking of a body as doth Philosophers, namely, *In predicamento*

tamento quantitatis) haue neuer doubted but it is essentiall. But the difficultie is to know, whether to be circumscrip-
 in a place certaine, be essentiall to a body? And the Doctors
 suppose they haue sufficiently proued that it is not essenti-
 all, but that it is an accident naturall to a body. And
 they verifie their saying, by the definition of a body, where-
 in all essentiall reason is comprised: and such it is, that a
 body is a kinde of firme quantitie of three dimensions,
 length, breadth, and deepenesse: where no mention is
 made of the circumscription of place in the saide defini-
 tion.

What pertaineth to the question concerning places a-
 boue the heauen, the Ministers (as they are wont) do light-
 ly passe ouer. And for want of good answer, they wrong
 the Doctors, calling them Sophisters. And that which they
 bring to confirme that our Lord is in one place aboue the
 heauen, is ouer frivolous. For by the same reason might one
 conclude, that the diuinitie is circumscrip. And Aduerbes
 signifying place, shall be found in the scripture, when it spea-
 keth of the diuinitie, as well as when it speaketh of the hu-
 manitie of Iesus Christ.

Where the Ministers impute to the Doctors that they
 confesse their Canons to be false, it is a manifest slander.
 For the Doctors acknoweldge not any Canons, but in as
 much as they are taken out of the Councils, & other bookes
 authenticke: and not according as they are extracted of any
 particular person: as is the polinge of *Gratian*: wherevnto
 they giue no credit, but as much as that which hee cyteth
 deserueth.

For resolution of the 8. article, the Doctors send the Mi-
 nisters to the schoole of Philosophers, to vnderstand, that in
 a predicament of substance, there is a body, which is a kind of
 substance: and in a predicament of quantitie, an other body,
 which is a kinde of quantitie. And to learne them also, that
 the body which is of quantitie, is accidentall (and not essen-
 tiall) to a body of predicament of substance.

Moreover, the Ministers do erre against all Philosophie,
 calling

calling a materiall substance, incorporall. But the Doctors will not rest vppon such things, and are much grieved that they haue not to do with people better grounded in Philosophie. For that, being such, they could better touch the reason then the Ministers do.

The Doctors doo maintaine the consequence of two bodies in one place, to infer it for necessarie, that one body may be in two places: for there is like reason, and like inconvenience in the one, as in the other. And therefore if the one be to be done, the other is possible: and so they referre it to the readers iudgements.

Where the Ministers complaine of the time they haue lost in reading the reasons, arguments, and allegations, touching the closed doores, and other articles. The Doctors say, that in the matter in question, the Ministers haue no cause to complaine of ouer-great prolixitie, for feare of losing time. And that there is matter sufficient to spend the time withall, would they with patience (bringing with them good will, and all passion excluded) examine the testimonies of the Auncients, and reasons drawne from the same. But the Doctors do wel proue, that when there is any thing which proleth the Ministers, then set they a good face on the matter, and make semblance to haue right on their side. Moreouer, the Doctors are much amazed, how the Ministers are so bold to say, that *Iustin* and all the Auncients haue not placed the myracle of the passage of the doores, in the body of Iesus Christ: seeing that *Iustin* expressly proposeth the question, how it is possible that a thicke bodie is not hindered to passe through the closed doores. In the answer of which question, they conclude the same: that for as much as such myracle was done in the nature of the body of Iesus Christ, the Apostles esteemed it was not a true bodie, but a spirite: as if the bodie had beene transformed into a spirite: which *Iustin* saith did not happen: but that, without any change of nature, such an operation, to passe through the closed doore, was given to the body of Iesus Christ by the omnipotencie of God: and

and *Iustin* saith not, that any miracle was wrought in the sea, when Iesus walked therevpon: but that by the almightinesse which was in him, he made it walkeable, without any chaunge of the nature, either of his body, or of the sea: although that the miracle were in his body, which against it nature so walked. It is not sufficient to alledge out of *S. Hilary*, that the power of God made passage to the body of our Lord. For he saith not that onely; but addeth the manner of the deed: to wit, that the body passed without change or diminishing of it nature, and without having any opening. But that by the operation of the almightinesse, he passed notwithstanding, which wrought in his body, piercing the shut and closed places: *Nihil (inquit) cessit ex solido parietum*: nothing ceased (saith he) of the firmnesse of the walles: and other like words which he bringeth: of which can no other thing be vnderstood, but a piercing of many bodies. *S. Chrysostome* expressly disputeth of the body, which against it nature passed through the closed doores, as through the wombe of the virgin, without fraction. And he saith not simply that he knoweth not wherein the worke consisted (for he describeth it) but he amplifieth the power of the worke: and saith, that he cannot comprehend the reason and greatnesse thereof, for as much as it proceeded from the power of the incomprehensible God. Concerning this whole point, the Doctors refer them to the reading of the bookes, without more debating thereof against the Ministers: who think alwayes to abuse the ignorance of those which beleeue they, denying or affirming what they thinke good. And it troubleth and grieveth the Doctors, that they are constrained to repeat the former reasons so familiarly, and clearly deducted: But the Ministers evasions so often repeated, enforce the necessity to inculcate that, which of these articles ought to be helde true by the common consent of the Fathers.

The Doctors are abashed at the manner of the Ministers answer: who without regard of that hath bene objected to them, say what they please, without answering to the arguments

ments of the matter proposed : As they do in the article of the byrth of Iesus Christ : In the deductiō wherof the Doctors haue brought many testimonies of the Ancients, which hold, that our Lord (as he was also there conceaued) myraculouſly iſſued from the wombe of his mother : And that the ſaid Fathers did witneſſe, ſuch byrth to haue bin made without any fraction in the body of the virgin, and condemned of hereſie all thoſe which held the contrary. Which thing the Miniſters will yet maintain, and for full anſwere, affirme the ſame : relying (as they ſay) vpon the ſcripture, and not daring to ſay openly, that to cleaue to their proper ſence, they reiect the determination of the ancient & primitiue Church. Which is very cleare notwithstanding by their anſwere to this article : wherein they falſly cyte the ſcripture, as though it contained, that in the byrth of our Lord, *Aperta fuerit vulua virginis* : The wombe of the virgin was opened. And where they ſay, that ſuch an opening repugneth not the corporall virginitie, (whereof is the queſtion) they belye the reſolution of the auncient Fathers, which haue determined of that deed.

Whether in the Article of the Reſurrection there be but coniectures, the reading of the Doctors obiection will witneſſe. The which they may ſee, that deſire to know the truth thereof.

Where the Miniſters do complaine in the end of the article of the Reſurrection, that the Doctors do wrong and ſcoffe them; the Doctors doubt not, but the Miniſters are fore troubled, that their ſubtilties and maner of dealing are diſcovered: the which, did men well vnderſtand, they would not ſuffer themſelues ſo eaſily (as heeretofore) to be deceived.

The ſolution which the Miniſters pretend to giue, becauſe it is not *Aphantos antois*, but *Ap'anton* is impertinent. For howſoeuer it was, our Lord was inuiſible to his Diſciples, were it by ſuddaine vaniſhing, or otherwiſe; the which vaniſhing, in a body preſent to perfect ſight, cannot be done, except the body be made to them inuiſible. And howſoeuer

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it be, the Greeke Text beareth inuifible and vnapparent.

As touching the article of the opening of the heauens, the Ministers as they are wont, answered not to the purpose: For it is not said, that the heauens were clouen asunder, or opened, when he ascended thither: as at the baptisme of Iesus Christ, and when it is spoken of the vision of S. Stephen. But the scripture saith expressely, that Iesus Christ pierced the Heauens, and not that the Heauens were opened vnto him. And the Ministers cannot forbear to slander the Doctors, in deprauing the vnderstanding of their writings: as is scene in this present answer, where the Ministers saieto haue vnderstood, in that place of the scripture, mentioning Iesus Christ to haue pierced the Heauens, that the Doctors by the name of Heauen, will haue the ayre to be signified: which the Doctors neuer thought: but haue oft times sayd, that when it mencioneth the opening of the Heauens, by the Heauen it vnderstandeth the aire: which so ought not to be applyed, when our Lorde is sayd to haue pierced the Heauens.

By such manner of answer do the Ministers thinke, to cause the force of the Doctors reason to be forgotten. Who said thus: If when it is said in the scripture that the Heauens were opened, the words ought strictly to be taken, and truly to be vnderstood, that the heauens were opened: It likewise behoueth, when the scripture saith, that Iesus Christ pierced the Heauens, that the word [pierced] be taken in it proper signification and strictly: which thing directly repugneth the diuision or opening, as things opposed one to another. To which reason, there is no answer giuen, more then ordinarily is to the other arguments of the said Doctors.

Touching the differēce which the Ministers put, between the sight of S. Stephen, which stretched euen to the height of Heauen, and the being of two bodies in one selfe-same place: and that the one is a myracle in nature: and the other a wonder against nature, and the will of GOD. The Ministers (good Secretaries of Gods Counsaile and

and will) should do much, if they could teach the Doctors, that God hath willed the one, and that hee cannot will the other : and then shall there bee reason for their saying, to shewe the difference they haue assigned betweene these two.

The inconstancie of the Ministers is knowne in the article where the Camell is mentioned: to wit, whether God can cause him to passe through the eye of a needle. For in the Ministers first answer, made without any distinction, haue they answered, that to make a Camell (or Cable) to passe through the eye of a needle, was a thing impossible with God. And in the second answer do they alledge, that Iesus Christ, (in saying, that what was impossible with men, was possible with God) no other thing pretended, but to answer the question which his Disciples had proposed: namely, who could be saued: answering wherevnto, he said: that it was impossible with men: and that such sentence of Iesus Christ, ought not to be vnderstood, but of the saluation and conuersion of rich men onely: which exclusiue speech (when the Ministers affirme, that our Lord saying, that what is impossible to man, is possible with God; must not be vnderstood, but of the saluation of the rich) clearely sheweth, that the Ministers intent was to say by their answer, that our Lord ment not to comprehend vnder this proposition; [That which is impossible with men, is possible with God]: the possibilitie to make a Camell passe through the eye of a needle. As if this proposition were not to be generally vnderstood, whereof our Lord inferreth this particular. It is possible with God to saue a rich man. And hee himselfe by expresse words speaketh generally: *Omnia apud Deum possibilia sunt.* With God are all things possible. The Doctors desire, that they which can read this present writing, would note the starting holes of the Ministers, who wontedly auouch, and denie the errors they maintaine, when they are thereof by the trueth conuinc'd.

Now the Ministers (not daring to persist in defence, that
God

God cannot cause a Camell to passe through the eye of a needle) haue inuented a very foolish interpretation, in confessing that God can do it, but that the meanes should be in this, that God might pare off and diminish the grossnesse of a Camell, and all other things which might hinder it passage there. But that glose the Text cannot brooke: For our Lord speaketh of a thing wholly impossible to men: which should not be. For although to make and bring forth a Camell of so little stature and bignesse, that he might passe thorow the eye of a needle, were a thing impossible with man, yet if God brought forth such a one, or if he did so much diminish the greatnesse and grossnesse of a Camell, and that man might hold the same, he might well cause it to passe. But the question is not of the production of a Camell, or of making him great or small; but of causing him to passe. The which (were hee so little) should not be a myracle as touching the passage, but onely touching the production of such a liuing Creature, or the chaunging of his quantitie. Also in taking this name *Camelus*, for a Cable (as *Caluin* thought best) the absurditie of this new exposition shall better appeare. For well may man so much lessen a Cable, by the detraction of it matter, that in the ende he may make it passe through the eye of a needle. Moreouer it should be easie for a man to make a needle, whose eye should be so large, that a Cable, (yea a Camell) might passe there through. But the scripture speaketh of things impossible with man, and as they are in their owne nature. Therefore as the eye of a needle must be taken in it little and straight quantitie: so also must a Camell or Cable, be taken in it naturall grossnesse. And neuer were the Auncients so subtile, to inuent such ingenious interpretations, as one could not reade without laughter. But the Ministers cannot escape with this goodly exposition, that one seeth not clearly, they deny the power of God can stretch so farre, that it can make a Camel in his crookednesse and thicknesse, to passe through the eye of a needle: but only when hee shall by the power of God, be brought into quantitie proportionable to the eye of a needle,

needle, which is against the expresse Text of the scripture, and against the expositiō of auncient interpreters: although that besides the litterall sence, the Camel be sometimes allegorically expounded by them. But the allegorical exposition of that place, taketh not away the truth of the litteral sence, no more then the acts of Iesus Christ cease to be true acts, albeit the interpreters expound them allegorically. Wherein the Ministers are deceiued, supposing, because they haue read in *S. Ierome* some interpretation besides the litteral, that the comparison which our Lord in this behalf hath vsed, was a parable, which is false. For a true argument it is which our Lord deduceth, to shewe his power to saue a rich man: because this is a thing more hard, thē to cause a Camel to passe through the eye of a needle.

Li. de vera
Circunci-
sione ad
finem.

The Doctors to conclude vpon this article, do estsoones shew vnto the Ministers, that of the deniall of the stretching forth of Gods almightinesse, many other absurdities, which cannot otherwise be termed then blasphemies, do follow. Namely, that two bodies cannot be in one place by the almightinesse of God: that GOD cannot make a bodie without circumscription of place: that Iesus Christ entered not, nor could enter through the closed doores: arose not, nor could arise, without the stone were rowled from the graue: that hee went not, nor could goe out of the Virgines wombe, without fraction in the bodie of his mother: that hee pearced not, nor could pearce the heauens, without opening of them: that he made not, nor could make a bodie (no not his owne) inuisible: that he could not cause a Camell (or Cable) retaining it grossenesse, to passe through the eye of a needle. Which things do follow the deniall of his almightinesse, and is an execrable blasphemie, and very Atheisme. Behold the enormous absurdities which they are constrained to confesse, that denie the real presence of Iesus Christ in the Sacramēt of the Altar; which the Doctors pray to be well considered by the readers of this present writing.

Concerning that which the Ministers make question of

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in the last article of their answer, that the Doctors doo call faith a humane worke, seeing that it is of God : they ought no more to wonder thereat, then infinit other trutthes, which seemeth straunge to them because their doctrine is founded on the grounds of error : among which, one of the principall is; That man hath not free will : that man to thinke well, will well, and doo well, worketh not together with God : against many places of scripture which setteth downe man co-working with God : and for his faith and workes, hath of him reward and recompence. The which, without wandring from the purpose, shall more aptly be handled in an other place. The Doctors like well, that the Ministers do confesse that the anciēt Fathers haue neuer said, God could not cause one bodie to be in diuers places : which thing is true. But the reason which they yeeld, why they haue not so sayd, is of the Ministers owne forge and inuention. It remaineth, that they shewe vs so much by the testimony of the Scripture concerning the same : For no more is it therein found, then in the writings of the Fathers. Whereof the said Ministers haue bene oft admonished, who say they build all their doctrine vpon the word of God.

Had the Ministers in the beginning confessed the truth of the Omnipotencie, or else had they sayd, that they acknowledged that Iesus Christ could cause his body to be aboue, and here belowe in the Sacrament, really and truly, if he so would : than had it bene needlesse to handle these former questions, which neuerthelesse, are not of small consequence, as the Ministers do esteeme them. Which thing appeareth by the writings of the Fathers, who haue diligently handled these places, and strengthened themselves therewith against heretiques : But because the Ministers would not agree, that God can make one body to be at one selfe-same instant, in diuers places; And that if the Doctors had begunne to declare his will to haue bene such, that he had ordained the body of Iesus Christ should be in Heauen, and in the Sacrament. The Ministers might haue sayd (as they of theyr sect doo say) that God hath not willed it,

it, because he could not. The Doctors had rather first intreate of the Almightyesse, then of the will. And seeing the matter of the Omnipotencie hath bene sufficiently confessed, they are determined to prooue, that Iesus Christ hath willed and ordained, that his bodie should bee in diuers places. In the probation of which thing, when they haue vnderstood the Ministers opinion, of that they holde in theyr Churches touching that matter, they will enter into the former Conference, to the ende that theyr trauell be not in vaine. For that they follow not (it seemeth to the Doctors) that which *Caluin* and *Beza* holde concerning the same. For which cause (say the Doctors) that the Ministers abuse the people: sayning to teach that, which in the reformed Church they haue wontedly done: and yet their answere addressed to the Doctors, sheweth the contrary.

In that the Ministers repute themselues happie, to endure such reproaches, to be esteemed seducers by the Doctors, let them remember, that all sects may say as much thereof as they: whether by right or wrong, it wil appeare by examination of their doctrine.

The Doctors resolution touching the article of the Almightyesse of God, in regard of foure questions by them propounded to the Ministers: which serue to the vnderstanding of the reall presence of the body and blood of Iesus Christ in the Sacrament.

EVERY man which can patiently consider by the scriptures, beginning at *Abraham*, the Father of the faithfull, vnto the last writing of the Apostles: shall finde, that the well-spring of all infidelitie hath ordinarily beene, to haue regarde to the proprietie of creatures, and common order of nature, to contradict, doubt of, and distrust the word of God. For which reason, *Tertullian* and other former Christians sayd well: that Phylosophers, and they that stayed vpon things naturall, were the Fathers of Hereticques: because the contemplation of Nature, engendered almost

all heresies : On the contrary side, shall one perceiue the almightinesse of God, to be proposed by the scriptures, as a sharpe sword, cutting in peeces all arguments which might come of naturall reasons : for a certaine and finall resolution to beleue whatsoeuer is couched & borne by the said word of God, albeit impossible & incomprehensible to euery creature : and faith to be staied on that same power in all doubts, which might be offered or proposed.

All the difficultie which *Abraham* made vppon the promises of God to him, did proceed of certaine impossibilities of nature, which he sawe in himselfe and in his wife. And it seemeth hee had alwayes regard therevnto, vntill God vsed his authoritie, and said vnto him : I am God all sufficient. Is any thing hard to the Lord ? After this rebuke and remonstrance of God, *Abraham* did then forget all consideration of the proprieties of his nature, and laid hold on this shield of faith : which is to knowe, and to bee fully perswaded, that God is almightie, to whom nothing is hard or impossible. And after that, when question was of killing his onely sonne ; albeit hee had great apparance of contradiction in nature, and in the word of God, which had beene giuen him : to wit, that of the seed of that sonne should hee proceed, which should giue blessing to all Nations ; and notwithstanding hee must kill him before hee had any lynage of his bodie issued. Neuertheless hee made not protestation, opposing that contradiction of nature, and of the word of GOD, to maintaine, that that which had beene said and promised vnto him was impossible : but hee had recourse to the stay of faith, and of the faithfull (saith Saint *Paul* to the Hebrewes) that is to say, to the omnipotencie, esteeming that God had the meane to make true both the one and the other : namely, to cause his sonne to die, and rise againe, to drawe from him afterwards lynage and posteritie : although as yet there had beene no example of the resurrection.

Likewise the consideration of creatures, and the order
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of nature which *Moses* sawe before him, made him fall into Infidelitie. And God shewed him his fault, in that he would deny him the power, long time with flesh to nourish his people: because the nature of the wildernes did not afford it: and did admonish him to lift vp his spirit to the omnipotency against nature, and there to assure his faith. *Moses* said: *Six hundred thousand people there are, among whom I am: and thou saist, I will giue them flesh, that they may eat therof a month long: Shall the sheepe and beeuies be slaine to find them? Either shall all the fish of the sea be gathered together for them to suffice them?* God answered *Moses*, *Is the hand of the Lord shortned? thou shalt now see whether my word shall come to passe, or no.* In like maner, as often as one shall read in the scriptures, that the people, or other particular persons, fell into vnbeliefe or distrust of Gods helpe and succor, he shall know, that the cause hath ordinarily bene, for staying vpon the nature and disposition of humane things: without sufficient apprehension of the power of God. And contrariwise, to confirme them, that this power was set before their eyes: diuers examples therof haue heretofore bene brought out of *Esay* and *Ieremy*.

In the new Testament, the Virgin hauing regard to the naturall maner of conceauing, seemed to doubt of the mean of her conception. And she said: *How shall this thing be, seeing I know not man?* And the Angell answering, sayd vnto her: *Nothing shall bee impossible with God.* Drawing her backe from the cogitations of naturall proprieties, which is the roote of Infidelitie, and exhorting her to shinke vpon the Almightinesse of God, which is the chiefe stone and rocke, wherevpon true Religion is builded.

Which thing considered: The Doctors for their resolution of this conference with the Ministers, do say: that with good right hath the omnipotency of God very expressly obtained the first place, among articles of the Apostles Creed: as being that, by which all the other articles of faith, and the workes of God aboue nature, are beliened and maintained, against all contradiction and repugnancy of nature, or reason, which may be pretended or alledged: And without the

Esay 45.
Iere. 18.
Rom. 9.

which, any article of faith, or any the workes of God surpassing nature, and contained in the scriptures, could not be defended and maintained, against the assaults of malice, and deprivation of humane spirit: which alwayes tendeth to infidelitie, and disobedience towards his God: and from his byrth is prompt and subtil to deprave and slander his word and commandement. By meanes whereof (say the Doctors) that so much the more ought every Christian to inforce himself, to hold and keep that article entire, without suffering any to make any exceptiō therof, or to restrain it at his pleasure, vnder any pretexts of (I know not what) repugnancies of creatures; which humane spirit proposeth, for want of vnderstanding and comprehending the greatnesse of God. For the scriptures do euer present vnto vs this omnipotēcy generally without any restraint, in regard of creatures, or of the workes of God. And teacheth vs, that the creatures is in his hands, as the clay in the hand of the Potter, to receiue such change and forme, as shall seeme good vnto him: without that they can say, Why hast thou made or chaunged mee thus? Such similitude and words the Prophet *Esay*, *Ieremy*, and *S. Paul* do vse.

Rom. 11.

Moreouer, the Doctors say: that men must yet lesse be lycensed to limit and bound the foresayd power, according to the contradictions which in theyr writings they imagine of the nature, wisdom, or eternall will of God: Seeing that the scripture saith plainly, that God can doo more then wee vnderstand, and mocketh at them which will entermiddle with the nature, wisdom, and eternall will of God: as though they had bene of counsell with him to know thereby the decisions and ordinances, more then his owne word pronounceth thereof. And *S. Paule* in the end constraineth with himselfe every spirit created, to cry out, confessing his ignorance of the power, wisdom, and workes of God: *Oh the deepnesse of the riches, wisdom, and knowledge of God, how incomprehensible are his iudgements, and his wayes past finding out. For who is he that hath knowne the minde of the Lord? Or who hath bene his Counsaile? And*

an excellent saying of S. *Augustine* vpon this point is to be noted, who in an Epistle *Ad volusianum* saith: We confesse, that God can doo something, the which in searching, wee cannot finde. As if hee would say: to wit, if God can doo something, albeit in our naturall iudgement wee thinke it impossible: wee esteeme it neuerthelesse that it is possible: but that the capacitie of our spirit cannot comprehend the same.

The Doctors say also, that by such libertie and meanes that any will exempt what hee liketh from the power of God, vnder colour of some impossibilities of nature, or of repugnancie, after his owne iudgement, to the nature, wisdom, and will of God: each one will studie to faine the like, in all matters of faith: wherein such causes may bee easily inuented, and well disguised. And that it is so, from the first article of the Creed vnto the last, let all the heresies which haue bene there contradicted, be from time to time obserued, and it will appeare, that all haue held this way and method, to fight against euery article of faith, as impossible to God: respecting the impossibilitie of the worke according to nature, and some pretended inconueniences, against the nature, wisdom, will, and glorie of God.

The Doctors employ to this effect, the two first bookes of *Tertullian*: one whereof is, of the incarnation of Iesus Christ: and the other, against the Marcionists of the resurrection of the flesh: In which the Christian reader shall perceiue the like arguments of those Marcionists, endeavouring to exempt from the omnipotencie of God, the incarnation of our Lord, and the resurrection of the flesh.

Then to conclude this point, the Doctors do forewarne euery Christian, that they adde not ought to the scriptures, which speake alwaies without any limitation of the power of GOD towards the creatures: and to the ende, to praise the infinite power, wisdom, and eternall will of our Creator and Redeemer: and to the end to preserve the closet of Gods secrets from euery shamelesse and impudent person, which of his own folly wil make a law, not only to me,

but also to the power, wisdom, and eternall will of God: and to the end not to bring into the world, not only all heresies, but also Atheisme, which after their sence & phantasie may and will oppose themselves, and gainsay the infinite power of the true, living, and everlasting God. The Doctors do esteemes shewe, that it is necessary to beleue, confesse, and maintaine, that our God is Almighty, and Lord without end: to whom nothing is impossible: and whom, so farre off is it, that any can reproach: [*That canst thou not do, or will:*] that he cannot comprehend the least of his workes, which be ordinarily before our eyes. And in good termes, he is no more a Christian, nor faithfull, which any way restraineth or limiteth the power of God. For he destroyeth the pillar of faith, which ought to be generall; whervnto no exception can be given.

Now as the omnipotency ought to be retained in its generallitie and perfection: the Doctors say also, that it sufficeth not to say, that God is Almighty, and that he hath power to do something, to inferre, that it is done: For all that our Lord can do, he hath not done, nor ever will do the same: for as much as his power is infinite. But the knowledge of this omnipotency serueth, to acknowledge and magnifie the greatnesse of our God, and to maintaine the incredible workes by Nature, which in his word, and our faith are comprised: and to confute euery Spirite which would deny any thing thereof, as impossible to be done by any way soeuer.

And for as much as *Caluin* and *Beza* with their Ministers, exalt themselves against the greatnesse and power of our Lorde, and plainly do deny him power, to put the body and blood of Iesus Christ our Lord, vnder the formes of bread and wine: And for as much also, as in the pretended reformed Religion, to resist the powerfull word (which saith; *This is my bodie, this is my blood*), they haue taught nothing with more great reason, or more familiar to their followers, then the impossibilitie with God, to make one body to be in two or many places: to wit, in the Sacramēt, & in heaue,

Rightly

Rightly haue the Doctors objected to the Ministers, that they derogate in their doctrine, the first article of the faith: namely, the omnipotencie of God. And the Doctors know also, that it hath often bene the auncient manner of Christians, in their disputations against the aduersaries of the faith, to begin with demand, whether that which was doubted were possible to God, or no: or whether hee onely would not do it? And thus *Tertullian* and others doo sometimes propose the points whereof they contend against heretikes. The Doctors also haue first willed before they further proceed in the matter of the Sacrament, to sound the Ministers, whether they thought it in Gods power to cause one bodie to be in many places: or whether onely he would not do it, &c. The Doctors are constrained to forewarne all Christians of the manner of dealing of all the Ministers of the pretended reformed religion. That is, that when they are asked whether God can establish the body of Iesus Christ in the Sacrament or no: then they make answere, that the matter is not concerning the power of God, but concerning his will onely. And when the word is alledged, which declareth the will of God, then (contrariwise) denie they his will to be such: for as much as the same is impossible to him, and there alledge the contradictions according to the nature of a body. And because they suppose this work is impossible, they depraue and interpret the word of the Supper, otherwise then it soundeth or is written.

Moreouer, that is to be noted, which *Heshusius* an Almaine, reproached *Caluin* with: that the said *Caluin* and all his following Ministers, are the most faire and magnificall extollers of the power of God: but when they come to the deed, and apprehension thereof, they giue and graunt but so much vnto him, as serueth to bring in their errors and phantasies. And they resemble (as saith that Almaine) vnto a traitor, which then most flattereth & magnifieth a man, whē he is ready to betray him, as *Indas* did our Sauour. The same also are the Doctors constrained to say of the Ministers, touching the omnipotencie of God; which *Tertullian* said
of

of heretikes. *Credendo non credunt*. To wit, that in beleeu-
 uing Gods omnipotencie, they belecue it not. For after they
 haue said that no exception is to be put vnto it, on the other
 side they returne to declare, that it ought not bee extended
 to euery thing, which humane spirit can conceiue. And in-
 deed, they will not apply vnto it, but what seemeth good vn-
 to them: and shrowd themselues with the nature, wisdom, and
 eternall will of God: which to them are vnknowne, and
 incomprehensible, as that of the Omnipotencie. The Doc-
 tors therefore do admonish all men to beware of beeing a-
 bused with the words of *Calum* and his Ministers: but to re-
 gard the works which they denie to be in the power of God.
 The Doctors haue proposed to them these foure questions:
 to wit, whether God can make one body to be in two places:
 and (contrariwise) two bodies in one place: whether hee can
 lodge one body in a lesse space then the greatnesse thereof:
 and whether he can make it invisible. And such questions
 haue beene specially chosen: because the principall argu-
 ments of the pretended reformed Religion, against the true
 presence of the body and blood of Iesus Christ in the holy
 Sacrament, are founded vpon the same.

The Doctors belecue simply (as all other things) that the
 foure questions are possible to God, and haue proued the
 same by the infinitenesse of his power, by the scriptures,
 which attribute vnto him all power without exception, o-
 uer the creatures: and by written examples and straunge
 myracles wrought vpon their bodies, against the nature of
 them. *Tertullian* in his booke of the Resurrection, saith: *To*
the end wee may beleue, that our God is more mightie then all
lawe and nature of all bodies: And addeth: *that they knowe*
God amisse, who thinke that is not in his power, which they in their
braine cannot comprehend. From whence it commeth (as saith
S. Cyrill) that such wicked spirits doe reiect and condemne
 all things as impossible, because they themselues do not vn-
 derstand them.

Moreover the Doctors suppose they haue sufficiently
 shewed, as well by expresse scripture, as by the expositions
 thereof,

thereof, taken from auncient Christians, that it was not onely in the power of God to make two bodies in one place, and one body within place equall to it greatnesse, but that alreadie it was truly done in the birth of the body of our Lord Iesus Christ: in his resurrection: in the entrie through the closed doores: and in the ascension aboue all the heauens. And the Doctors haue shewed, that there was like and semblable repugnancie in these deeds, as in the other: that is, of one body in two places: which is not exempted by the scripture, from the power nor will of God, more then the others, to iudge it impossible to bee done: and that there was neuer Christian before our time, which dared to affirme that thing to be impossible, and out of the power of God, although occasion was often offered to say it, had they any way thought it impossible: as the Ministers of the pretended reformed Religion do pretend. Contrariwise, the most part of the auncient authors of the Primitiue Church, haue held it expressely to be in Gods power to place one creature in many places: as held Saint *Ierome* against the heretike *Vigilantius*, that the soules of the Saints might be present in many places, with the immaculate Lambe our Lord Iesus Christ. And the question was, whether the said soules, and spirits of the Saints, were sometimes present in the Churches where their Sepulchres and monuments were. And so much thereof holdeth S. *Augustine* in the 16. Chap. of the booke which he wrote of the due care of the dead: where he writeth, that soules by the power of their owne nature, cannot be here belowe, and in heauen, or in many places: but that it may be done by the power of God: and will not resolve whether they vnderstand our affaires by such a presence in many places, or by the reuelation of Angels, or other meanes by the power and grace of God.

Also it is certain, that in the matter of the holy Sacrament, the auncient Fathers of the Church haue acknowledged and maintained, that the bodie of Iesus Christ was in many places by the almightie power of God. As doth S. *Ambrose* vpon the tenth of the Epistle to the Hebrewes: and Saint *Chrysostome*

Chrysostome in his 17. Homily ypon the same Epistle. Where both two as it were in like words do write, that although in many places there are many actions and oblations of the body of Iesus Christ: neuerthelesse (having regard to the thing which is offered, to wit, the true lambe and body of Christ Iesus) that this sacrifice in many places offered is but one, for so much as it is but one selfe-same thing: to wit, the true lambe, and the true body of Iesus Christ, which is but one, and abideth whole in all places where it is offered. They adde also, that the oblations of him in diuers places, is not an iteration of the sacrifice of the Crosse: but in commemoration of him. So that in the sacrifice of the Masse, they acknowledge and distinguish two points. The one which concerneth the realtie of the thing offered: and they say, that this is the true lambe, and true body of Iesus Christ: which then remaining intierly one, is neuerthelesse in many places. And the other concerneth the action and oblation of such thing by the Priest, which is no iteration, nor like action or oblation as that of the Crosse: but diuerse, in remembrance notwithstanding of that was made vpon the Crosse. *S. Chrysostome* in the third booke of Priesthood, cryeth out, saying: Oh myracle and power of God! He which sitteth on high at the right hand of his Father, is held betweene the hands of each one in the Sacrament. *S. Augustine* vpon the 33. Psalme sheweth, that the body of Iesus Christ in the Supper was in two places: that is to say, in it visible place among his Apostles; and neuerthelesse betweene his owne hands. So that he himselfe did beare himselfe. And before he concludeth the same, *Saint Augustine* debateth how it was possible that one person should beare his body betweene his hands. And after he had shewed that it was impossible for *Dauid*, and euerie creature, he descended at last, to the diuine power which was in Iesus Christ: by the which, to him alone among all men, such myracle was possible. And to the ende that men should not deprave, nor wrest the meaning of *S. Augustine*, (because there is something which after a sort is carried as though it diminished the truth) let them
note

note that the purpose of *S. Augustine* is, to shewe that Iesus by his almightinesse did carrie himselfe, which to any creature was impossible. Now had he onely in the Supper borne betweene his hands the figure of the Sacrament, and signe of his body, and not his true and reall body, hee should haue done nothing, but what the least man might do. For each man can carrie betwixt his hands, the figure, Image, signe or Sacrament of his body, or sticke it in his hat, without miracle or supernaturall power. It behoueth then, that the certaine maner which *S. Augustine* vseth, doth nothing diminish the truth: and this it is, that betweene his hands he was inuisible, and in a supernaturall maner of being; reall neuerthelesse and true. *S. Basil* in his Liturgie with the others, auoucheth the body of Iesus Christ to be in heauen, and by his almightinesse notwithstanding to bee present in the Sacrament: although the Ministers to proue it impossible for one body, or one other creature, to be in many places, do chiefly build vpon *S. Basil*: but the said *S. Basil*, in the place by the Ministers alledged, doth expressely protest, not to speake but according to the naturall proprietie. And in his Liturgie he declareth, that it is not onely in the power of God to cause the body of Iesus Christ to be in heauen, and vpon the Altar; but that it is so truly done.

The Doctors to end this question of one body in many places, say: that such matter is not onely in the power of God; but that it must so be beleued to bee done in the holy Sacrament, that God be not found a lyar and deceiuer in his word: whereby Iesus affirmed to his Apostles, that that which he gaue with his hands, was his true body, deliuered for vs. This is an argument which *Tertullian* in his booke of the Resurrection maketh, after hee had disputed against them which denied the same to be possible with God. And it seemeth they then said (as the Ministers haue formerly said) that there was something by the scripture impossible with God: to wit, that he could not lye, nor deceiue: and that thereof they tooke occasion to goe further, and to dispute that the resurrection was to him also impossible. So
that

that the Ministers, because God cannot lye, haue endeouored to inferre, that to put one body in two places, was impossible for him, as well as to lye and deceiue. *Tertullian* in the end accordeth with the Marcionists, and saith: Rather had I confesse that God cannot deceiue, and that hee is onely weake and impotent in deceit: to the end, that thereby hee seeme not to haue taught and spoken one way, and to haue otherwise disposed of the deed contained in his word. Then if hee cannot (concludeth *Tertullian*) deceiue and abuse, the resurrection must be beleueed, as it is carried in his word, and not otherwise, least deceit be found in the word of God.

The Doctors say also, they willingly confesse, that God cannot lye, nor deceiue: and that it must therefore be beleueed, that so he hath willed and ordained the truth of the Supper, in such sort, and not otherwise, as his word soundeth and beareth. Now so it is, that his word plainly and expressly beareth, that he affirmeth that what hee gaue with his hands to his Apostles to eat, was his body, deliuered for vs: we must therefore beleue that his word saith not otherwise then his will is, least he be esteemed a liar. And that as he saith, *This is my body: This is my bloud*: that it is so indeed. The which the Doctors (by Gods assistance) will declare in the next Conference, to shewe that he hath not onely power to establish his body in the holy Sacrament: but also that he hath willed it, and so hath done it.

Articles proposed by the Doctors for the next Conference, and others following, according to the order of the said Articles.



Although, following the order of Conference touching the Apostles Creed, they ought secondly to entreate of an other article (as the Ministers themselves in the beginning of the Conference not onely accorded, but demaunded: offering the imprinted Articles of their confession, bearing date the 1564. yeare, from the first vnto the last, to be

be examined by the Doctors.) Neuerthelesse, the Doctors seeing it will not be much from the purpose, after they haue intreated of the omnipotencie of God (which extendeth to bee powerfull to cause the body of Iesus Christ to be in heauen, and in the Sacrament) in continuing that matter, to enter into the probation of his will: they are content to shewe, that he hath not power onely, but that also he hath wil: and are consequently determined to refute all the blasphemies and heresies contained in their Supper, which are called reformed: to the end also they be not deemed to flye the list, touching the Supper and the Masse, as the Ministers haue reproached them. Neuerthelesse they protest, that their meaning is, after the conclusion of this matter, and resolution giuen, to returne to examine the wonderfull errors of the Ministers, which in number are many against the other articles of the Creed: which thing the Ministers (vnwilling that the Doctors should pursue the order begun, do greatly feare, as one may see, and iudge: foreseeing, that in the next Conference, an other blasphemie would be shewed them, which the Church (calling it selfe Reformed) against the goodnesse of God, after *(Caluins doctrine)* maintaineth: to wit, that God worketh in the reprobate, the euill and sinne they commit: which is an execrable Atheisme, and no lesse then the deniall of the omnipotencie of God. And they that can read these Conferences (continuing to the ende of the discussion of the Ministers errors, and of their religiō against all the articles of the Creed) shall bee likewise abashed to vnderstand the absurdities and blasphemies issuing from the same.

An other point there is yet, which inuiteth the Ministers to demaund tractation of the Supper: which is, that they haue the whole matter alreadie squared, by many of their Sect, who haue written of the same: And chiefly the great booke of *Peter Martir* will not faile them. Wherby they shalbe furnished with I know not what infamous obiections, & of some passages of the Fathers, broken & depraued, or euilly applied, to impugne in shew, the truth of the body in the Sacrament.

But

But for defence of all other their errors, the Ministers are meanelly armed: and their conscience doth sufficiently witness, that by the scripture, decision of generall Councells, and common accord of the writings of all the auncient Fathers, (no apparance to the contrary) they are conuincd and condemned of their errors against the said Creed.

Now, to enter into the examination of the Supper of the Ministers, the Doctors do maintaine, that it is a prophane eating and drinking, not differing from common eating and drinking, but in that it is worse: that they abuse the holy institution of the Supper of Iesus, and pollute and defile such their banquet with all impietie, & blasphemie. They also maintaine, that the Ministers do great iniurie to the Sacrament of Iesus Christ, falsly to attribute to such, their prophane and polluted banquet, the name of Sacrament. And to the end that the prooffe thereof be more cleare, the Doctors demand of the Ministers, whether they receiue one common doctrine, received not only in the Church Catholique, but also almost in all Sects which are seperated from it: That is, that in the confection of the Sacraments, there be two essentiall and necessarie things: the matter (or element) and the word?

Secondly, what word, with the Element, is necessary to make a Sacrament: and namely, that which the Ministers do call the Sacrament of the Supper: and whether it behoueth to vse certaine words or no?

Thirdly, whether the word haue some power or effectuall working in the Sacrament? & what, & whether it worke vpon something in the matter of the bread and wine?

Fourthly, whether by the same word, consecration bee made of the matter of the Sacrament or no?

Fistly, whether by the word consecration, be not made of the matter? to wit, how the same consecration is made? and by what vertue the same is made?

Sixtly, whether besides the bread and wine, and the spirituall graces and benefites of Iesus Christ, the true body and bloud of Iesus Christ in their proper substance, and not

not in spirituall effect onely, be really receiued in the Supper? And the Doctors doe demand vpon this article, a plaine confession of the faith of the Ministers.

They demandaund further, whether in receiuing the bread, before taking of the wine, they receiue not by the eating of the bread, the body and bloud of Iesus Christ: or the body onely. Briefly, whether they admit that which Diuines call a *Concomitance* of the body and bloud of Iesus Christ.

They demandaund also, whether the Supper (ouer and besides the assurance which it giueth them of the participation they haue in the flesh of Iesus Christ, for their redemption) doth worke in them remission of sinnes?

Lastly they demandaund, whether one receiueth any thing by the Supper, which he could not receiue without the Supper? or whether without paine taking to go the Supper, or beeing present thereat, one may as well receiue the bodie and graces of Iesus Christ, as if hee were present at the Supper?

The Doctors will afterwards debate the other articles, contained in the Ministers last writing: for as much as the precedent demandaunds ought to be first examined, as grounds of other articles proposed by the Ministers.

Moreover, after the confutation of the Supper of the Ministers, and the confirmation of the reall presence of the body and bloud of Iesus Christ in the holy Sacrament, the Doctors by order, and without confusion, will clearly teach by the pure and expresse word of God, that the Masse was instituted and said by Iesus Christ, and that he commaunded his Apostles to say it: which thing, then following the ordinance of their Maister, they afterwards performed.

That the Masse is a true sacrifice of the lawe Evangelique.

That they which reiect the Masse, and admit in the Church no externall sacrifice, nor Priesthood, are without the true lawe, without true Religion, and therein worse then Idolaters themselues.

That the Masse auaieth to obtaine remission of sinnes, fauour, and grace of God : and that it auaieth both for the quicke and the dead.

That it is not an abuse in the Church, if the Priest in the Masse do communicate alone, when they that are present will not communicate.

That they commit an horrible blasphemie, which call the adoration of the body and bloud of Iesus Christ in the Sacrament, adoration of bread and wine, and falsly call such worship of the body of Iesus Christ, Idolatrie.

To be short, that there is nothing in the Masse, at this day ordained and celebrated, which in it selfe is not good, and holy, and agreeable to the word of God.

The Doctors do admonish the Ministers to answer to the demaunds here aboue written, to purpose, plainly, and by order.

*Sunday, 28. of Iuly, in the
yeare aforesaid.*

*The Ministers answer to the writings of the Doctors, sent to the
by my Lord de Niuernois, the 28. day of Iuly, about seven of
the clocke in the evening, in the 1566. yeare.*



He Doctors reproach the Ministers in the beginning of their writing, that in their former complaint against the, they immitate the Donatists : wherein they verifie that, which the Ministers heretofore haue oftentimes shewed them : to wit, that the most part of their writings are imployed in repetitions, iniuries, scoffes, and inuectiues, rather than in good arguments and reasons : And they say, that the example of the Donatists is much more proper to bee applyed to them, then to the Ministers : for as much as the Donatists would restraine the name of the Church, (which vniuersally comprehendeth all the elect and faithfull, that are, and euer were) : and attribute

attribute the same to the sole company of them which follow their customes and errors: as the Doctors at this day approue not others for the Catholike and vniuersall Church, then they which follow the traditions and abuses of the Romane Church. Moreouer, the Donatists did persecute them which were contrarie to their doctrine, and vsed violence and all crueltie against them, that they could deuise: as Saint *Augustine* in many places doth recyte. Now what in time past hath bene the rage and furie, as well of the Doctors, as of their complices, Priests, and hypocriticall Monkes, against poore Christians, each one knoweth. And there is not he, which knoweth not now, both by their Sermons, writings, and conferences, what is their hate and spight against the children and seruants of God: and what pleasure should they haue to roote them out, were theyr power answerable to their will: whereby one may iudge, whether they or the Ministers come nearer to the likenesse and example of the Donatists.

And whereas the Doctors adde, that the Ministers cease not to bee blasphemers, because they reiect and detest the name thereof. The Ministers answer, that the Doctors also leaue not to be false accusers, because they disauow, and denie the name. And that the effects do shewe of the one side and the other, to whom such crimes and names may appertain, and be attributed.

And touching that which the Doctors in the same article say, that it is blasphemy against the goodnesse of God, to impute vnto him, that hee is the author of vice, and of sinne. The Ministers confesse it: and do adde, that it is blasphemy also against his truth, to say, that with him there is yea, and nay: as doo they, which vnder a colour and false pretext to establishe the omnipotencie of G G D, doo propose, that hee can cause one bodie at one selfe-same instant to bee in diuers places: to wit, that it is, and is not.

Touching that which the Doctors afterwards say, that the Ministers erre in the grounds of Gods omnipotencie:

for as much as they haue said, that he was almightie, because he doth whatsoeuer hee will: and that nothing can hinder, or with-hold the execution of his counsailes. The Ministers answered, that therein they haue followed Saint *Augustines* definition of the omnipotencie of God, in the 96. Chapter of his *Enchiridion*: where word for word hee thus saith: For other cause is hee not truly called omnipotent: but for as much as hee can do all whatsoeuer hee will: and that the effect of the will of the Almighty, is not hindered by the will and effect of any creature.

In that they consequently impute to the Ministers, that they haue said the omnipotencie of God ought not to bee generally extended to all things which men may conceiue and imagine in their mindes. The Ministers say (vnder the Doctors correction) that they said not so: but that the almightinesse of God, ought not to be extended without any discretion or distinction, to all things generally, which men in their foolish phantasies might forge or imagine. Wherein to each one it may eftsloones appeare, how they curtall and falsifie the Ministers words and sentences, to haue meanes and colour for their slander.

Afterwards, where they affirme that it is blasphemy to say that God can doo nothing against order: the Ministers on the contrary part maintaine, that to thinke and say that hee can doo ought which is not well ordered, is to blaspheme the wisedome, and eternall prouidence of God.

The Doctors pretend in the article following, that one body to be in diuers places at one selfe-same instant, is not a thing derogatorie to the truth of God. The Ministers doo maintaine the contrarie, that it should be derogate both to his truth; for as much as there should be in him, (as is said) yea and nay: and to his wisedome, for as much as in his words there shou'd be disorder and confusion: and by consequence to his almightinesse, because in his deeds there should be imperfection.

And they further say, that it should not be onely against the

the disposition and ordinary course of nature, (as the Doctors faigne to haue thought and vnderstood) but also against the eternall and vnchangeable will of our God.

And as touching that which the Doctors, to proue that God can do something against order, do propose that he can change and alter the order established in the world. The Ministers confesse the same: but they denie that in so dooing he should do any thing which were disordered. As (for example) all faithfull and Christian men doo belecue, that God will renew at the last the estate of the whole world: wherein there is nothing in the meane time which is not well ordained, perfect, and in all points accomplished.

The Doctors in the following article, confound the distinction proposed by the Ministers, in their answer betweene the will of God manifested, and that he hath hidden in himselfe, and is equall to his power: as the Ministers before haue at large declared. And the Doctors do falsly presuppose touching the revealed will of God; taking that generally, which the Ministers haue graunted in some particulars onely: to wit, that God can doo more in ceraine things, then he hath declared to will: which none doubteth. As saith *S. Augustine* in the booke of perfect Iustice, that he cannot make a man to be perfect in this world, and sanctifie him in such sort, that there remaine no more in him any infirmitie or imperfection; although hee hath neuer declared vnto vs by his word, that hee would do it: but contrariwise, that the flesh in all the regenerate will alwaies resist the spirit: so that all the time of their liues, they shall be in many points imperfect. But albeit in that, and some other like cases, God can do more then his will declareth, which he hath manifested to vs in his word: yet neuerthelesse can it not be said but that there be other cases, wherein God hath revealed his will vnto vs, against which he can do or ordaine nothing.

As (for example) hee hath declared vnto vs, that hee is one, that he is immutable, incomprehensible, wholly good, wholly iust, wholly perfect, and wholly true: Against all

Things impossible with God. yet in these

which

impossibili-
ties is his
omnipo-
rency esta-
blished.

which things, (which to vs are manifested and clearly pro-
posed in his word) impossible it is for him, ever to thinke, say,
do, or ordaine.

Now the thing proposed and debated by the Doctors,
touching the being of one body, at one instant in diuers pla-
ces, is comprised in that ranke, beeing (as is said) contrarie to
the truth of God. Which shall serue for answer to the
Doctors flanders, and to all that they haue proposed in
this article. Likewise in an other following article, where
they say that God not onely can, but will also cause, that one
body occupie diuers places at one selfe-same time. That
shall be yet more impossible for them to proue, then the po-
wer aforesaid, for which they haue hitherto so much trauel-
led in vaine.

In their definition of one bodye in the Article fol-
lowing, they contradict themselues, when they say that the
measures are essentiall vnto it: and that it may neuerthe-
lesse bee incircumscrip: for if it bee needfull that the di-
mensions whereof it is composed, bee finite; of necessi-
tie it followeth herevpon, that then it is finite, limited, and
circumscrip.

To that which they afterwards say, that the reason
which the Ministers haue taken of the Creed, and alledged
to proue that the body of Iesus Christ is in heauen in a
place certaine, is friuolous. The Ministers say, that the
Doctors shewe therein what reuerence they beare to the
word of G O D, and his spirite, who hath reuealed the
same vnto vs, and to the Apostles, which declare them vn-
to vs.

To iustifie *Gracian* and the Canon, which the Ministers
alledge of *S. Augustine*, by which they proue that the bodie
of Christ must necessarily be in a place certaine, the Mini-
sters bring yet for more ample confirmation, the 4. booke
and 10. distinction of the Maister of the Sentences: who re-
cyting the selfe-same passage of *S. Augustine*, vserh the verbe
[Oportet] and not [Potest].

As touching that of *Iustine* which the Doctors alledge,

to proue the myracles which were then done; that Iesus Christ appeared in the midst of his Disciples, the gates being shut: and that hee walked vpon the waters; were done in his person. The Ministers are amazed how the Doctors doo yet repeate the same. For as much as the said *Iustine* (as they haue before beene answered) expressly saith: that when the said myracles were done, there was no chaunge of the body of Iesus Christ: which thing, had the myracles bene done in his person, had bene necessarie. In the meane time, the Ministers confesse (as they haue done often) that the cause of the said myracles, and the diuine power whence they proceeded, abode in Iesus Christ. As when hee healed the diseased which touched him: and did the other myracles recyted in the Euangelicall Histories: the which were done by him, but not in him, but in the person of them that were healed. And there is great difference betweene such myracles, and those of his transfiguration, and resurrection, which were wrought by his onely power, and in his proper person.

Vpon the importunate repetition which the Doctors make, as well of the meanes of the birth of our Lord Iesus Christ, as of the word *Aphantos*: The Ministers for sparing of time, and not troubling the readers, send them back to their former answeres.

The Ministers much maruel that the Doctors to proue their pretended penetration of two bodies, and of their measures, wil ground their prooffe and principal argument vpon the proper signification of the terme [*Penetrer*]. For be it so, that they will by this French word interpret the Greeke word *Dierchestai*, or the Latine word *Penetrare*. It shall bee euer impossible to proue their pretence. And as it is also in the Acts of the Apostles, Chap. 12. 10. It is said of the Angell and S. Peter, that they passed the first and second watch. And in S. Luke. 4. 30. But they passed through the midst of them, and departed. And in S. Ioh. 4. 4. Now it behoued him to passe by *Samaria*.

In all which passages the Doctors shall not find, that the

word *Dierchestai* (in the said passages alledged) can bee any way applied to the penetration of dimensions. And no more shall they proue that the word [*Penetrare*] which the old Translator hath vsed in the 2. *Tymo.* 3. can be reduced to their said penetration.

The Ministers do adde, that the Doctors ought not to hold it more straunge, that Iesus Christ ascending into heauen in his finite and limited body, an opening were made for his entrance therein: then when he descendeth betweene the hands of the Priests singing their Masses: For then (as saith *S. Gregorie*) the heauens do open to giue him passage. Although after their imagination, his body is then seperated from it measures and dimensions.

The Doctors should haue contented themselves with the Ministers answer vpon the similitude & word [*Camell*]. For first, they can no wayes proue, that that saying of Iesus Christ vpon the end of that speech, ought else-where to be applied, then to the nearest member of the same: where speech is made of the conuision and sauing of a rich man. For the Pronowne demonstratiue [*Hoc*] doth clearly shewe it: Afterwards, although that the generall proposition in the end and conclusion of the said sentence (where it is said that all things are possible to God) extendeth (as the Doctors will haue it) to the Camell, as well as the rich man: yet rightly to apply the two parts of the comparison, it behooueth they confesse, that as the change is necessary for the rich man to be saued: so is it also for the body of the Camell, to cause it passe through the eye of a needle. Howsoeuer that might in some sort be done, the Doctors shal not proue, nor euer thence conclude, that two bodies can the one pierce the other. For as much as the Doctors by their thirfe-strong & powerfull arguments haue not bene able to conclude any of all their absurdities, nor by force of their reasons to constrain the Ministers to confesse the same: they do nought else but exclaime, Blasphemy, Blasphemy; which is the last recourse of all persons, who despite and gnash the teeth against the truth, and them that maintain it, when they cannot

cannot overcome them. Would the Ministers subscribe to the errors and abuses of the said Doctors, they should be good and Catholike people: but because they gainsay and reprove them, they be (in their opinion) heretikes, seducers, blasphemers, and Atheists: and in so great horror doo the Doctors hold them, that it is maruel they pull not (like Cai-phas) their horned caps and hoods in peeces, in detestation of the word of God, proposed and defended by the said Ministers, and condemned as blasphemy by the Doctors.

The Doctors haue dissembled the passage of the scripture alledged by the Ministers, to proue that faith is a worke of God, which he bringeth forth in the heart of the faithfull, when he will worke his regeneration: and incidently speake of free will, and the merit of workes. Wherevnto the Ministers are well resolved to answer; and by the grace of God, to maintaine the truth of these two points, against the enemies of his glorie, when they shall be proposed to be debated and discussed. And for the joy which they receiue (say they) that the Ministers haue confessed, they haue not read in any auncient Author and expresse termes, that God cannot cause one selfe-same body to be in diuers places at one instant: they haue no great cause thereof to reioyce: for albeit the said Fathers haue not in expresse termes said it: yet in termes equiualent, in infinite places haue they said and written the same.

A short Resolution of all the Answers and discourse which the Ministers haue made upon the matter of Gods omnipotencie in the Conference which they haue had with the Doctors.

THe craft and subtiltie of Sathan from the beginning of the world hath alwayes beene, to transforme himselfe into an Angell of light, and to seatch some faire pretext, to shrowd and disguise himselfe, and vnder that shadowe, to insinuate himselfe into the Church of G O D, and there to broach his lyes and trumperies.

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As we all see, that vnder pretence to honour God, he hath established all the Idolatrie which hath euer beene in the worlde : referring the adoration of Images, the Inuocation and intercession of Saintes, the worshipping of Reliques, and other lyke impieties to the honour of God, and perswading the ignorant that all that was done to aduance the same. Lykewise vnder pretext of his seruice, hath he brought in all the traditions and inuentions of men, and chaunged with the time, the true and lawfull seruice of God (which consisteth in the obedience of his holy will, declared vnto vs in his lawe and word) into the obseruation of theyr commaundements, and theyr inuented ceremonies. Vnder shadowe and colour of the Sacraments ordained by God, for the confirmation, exercise and nourishing of the faith of the Church, there hath crept in the Masse : which is not only the ruine and totall subuersion of the Supper : but also an abolishment of all the benefite of Iesus Christ : and consequently of the faith and all true Religion. Vnder colour and shadowe of holinesse, and of chaste, shamefast, and honest conuersation, which is chiefly required in the Ministers and Pastors of the Church, he hath established single life, and taken away from them the libertie of marriage : which hath bene the occasion of all filthinesse, and of infamous, stinking, and execrable whoredomes and luxurie, which is seene in the Papacie. Vnder the shadowe of prayers, which men are commaunded to make one for an other: and of Charitie, whereby we are bound to succour all the needie poore : hath hee brought in all the suffrages which men sing for the dead, the merites and workes of supererogation, and other lyke abominations. Vnder colour of the Saboth, which God had chosen and deputed to the sanctification of his holy name, to the contemplation of his workes, in the remembrance and preaching of his benefites and fauours. He hath set forth an infinite number of prophane Feastes, in which the name of God is blasphemed, his ordinance despised, his couenant violated. But who can recount the wickednesse and abominations

minations which are committed in these dayes? Vnder pre-
 text of the keyes and discipline of the Church, the admi-
 nistration and vse whereof was giuen to the Ministers law-
 fully called, for a meane to conserue the doctrine in it puri-
 tie, and keepe and entertaine good order in the Church, and
 to hinder the slaunders which by the insolencie of some
 might happen: hath hee established a tyrannie, whence
 is proceeded the whole dissipation of the Church of God,
 the corruption of all estates: and the diminishing of the law-
 full authoritie which God hath giuen to Kings, Princes,
 and Magistrates. Some whereof, haue bene wholly spoy-
 led, as well of theyr goods, as dignities, by the Pope, and
 the Bishops: and others so weakened, that they are in many
 places constrained to bowe the necke, and submit them-
 selues to theyr yoke and puissance. To be short, this may
 be noted and obserued in all the purposes and actions of the
 diuell: that as he is a Serpent, so hath hee alwayes ramped,
 and secretly crept (as it were) vnder the leaues and appea-
 rance of some pietie, into the house of God, to place there-
 in, his pretended disorder, confusion and ruine. And we
 see, that now continuing and following his wonted prac-
 tises, hee setteth forth the omnipotencie of God (which
 to all the world is a plausible and fauourable tytle) to the
 ende, that vnder the lustre and brightnesse of such an oc-
 casion, hee might dazell the eyes of the ignorant, and hold
 them still in the opinion and perswasion of theyr errorus;
 which haue no foundation in the word of God. The Mini-
 sters beseech the Readers, and all those that haue the feare
 of God, or any zeale of his honour, to be wise, and atten-
 tiue, to weigh and discover the sayd subtilties and practi-
 ses of the Diuell: and not to belecue all spirites before they
 haue well sounded and tryed them: and that they also ap-
 proue not all the things, which vnder the name of God, may
 be proposed vnto them; and which at the first, may seeme
 to tende and appertaine to his honour and glorie: but that
 they remember the Apostles admonition, to try the spi- 1. Ioh. 4. 1.
 rites: and that they verie carefully regarde the ende,
 and

and scope of those, which propose vnto them such doctrine. And if there be any thing wherein heed must be taken of such colonges and fraudes, which are layd to surprise the simple; it is needfull, chiefly in this matter of the Omnipotency of God: whereof is the present question. For the Ministers do confesse, that it ought to be knowne, beleueed, and vniuersally adored of all creatures, in heauen and in earth. Moreover they confesse, that the faithfull cannot have a better foundation, nor better rampert to leane vnto, and sustaine themselves against all the endeouours, as well of the diuel, the world, and their other enemies: as also (to be short) of all the temptations wherewith they might bee assayled and besieged.

This Omnipotency (they confesse) is the hinge of the axeltree (as it were) wherevpon the world, with all it parts is turned and sustained. They confesse moreover, that the same Omnipotency is not only venerable to the Angels, and blessed spirits in heauen, and to the elect and Saints vpon earth: but also terrible to the reprobates and diuels in hell. So that the one doth willingly embrace and submit themselves vnto it: and the others are constrained to bow vnder it, and yeeld vnto and obey the same.

Lastly they confesse, that it is infinite, and of incomprehensible greatnesse, to all creatures, as the wisdom, goodness, iustice, truth, and the other vertues and proprieties of our God.

This is that which the Ministers beleue and confesse of the Omnipotency of God: and that which they thinke, all Christians ought thereof to beleue and hold. Now to make good vse of this Almightinesse, and to apply it as is meete: we must iudge thereof, according to his will: and of his will, according to his word: So that we ought not to attribute indifferently to the power of God, all things good and euill, ordered and disordered, agreeable and contrary to his nature, false and true: But to well rule and order the thoughts and cogitations of Gods Omnipotencie, presenting themselves in our hearts: we must (for our part) measure the same according

cording to his holy will: and beleeue that it cannot be limited, letted nor hindred by any other will or power, which will or may be opposite vnto it. Which thing *S. Augustine* well teacheth in many places; as in the fift booke and 10. Chapter of the Cittie of God: where speaking of God, hee saith: That he is called almightie: because he doth all whatsoever he will, and suffereth nothing if he will it not. Also in the seventh Chapter of the 21. booke. For no other reason but this onely, is he called *Almightie*: that he can do all whatsoever he will doo. Also in the first Chapter of the booke *De Symbolo ad Catec*: Our God (saith he) doth all that which he will do: and that is his *Almightinesse*. Also in the 119. Sermon *De tempore*; He is *Almightie*, to do all things that he will do, and ordaineth to be done. These sentences, and many other lyke, found in the writings of that good Father, and other Auncients, do clearly teach vs, the maner how we may well make profit of the faith we haue of the omnipotency of God: That is in bringing vs backe to his will, and iudging of his will, by his word, and not by the false imaginations which therof we may conceiue in our minds: or that others would propose vnto vs: As did Sathan to Iesus Christ, whom he would haue induced to cast downe himselfe headlong, vnder a vaine trust of helpe from the omnipotencie of God. Euen so also, the *Monarchians*, who vnder colour and pretext of Gods omnipotencie, which of some myracles they gathered, would proue and establish their heresies, and take away the personall distinction which is betweene the Father and the sonne, saying: That God being *Almightie*, could therefore make himselfe Father and sonne together. Of the *Anabaptists* in these last times, is it also found, that for a vaine assurance, which they put in the omnipotency of God, hoping he could nourish them, as he did the byrds, would not labour.

Many such lyke more great inconueniences may happen to all those, that hauing such wandering and stragling thoughts of the Omnipotency of God, wil not restraine nor reduce them to his will. And this we see is befallne the Doc-

tors: who willing to apprehend and measure the omnipotencie of God by their owne imaginations, rather then by his will and word, are (as saith *S. Paul*) become vaine in their imagination, and their foolish heart is filled with darknesse. And willing to behold the Maiestie of God out of the limits and bounds which hee had shewed them in his word, haue bene intrapped and ouerwhelmed of his glorie. And that is befallne them, which in their resolution, they themselves haue touched: to wit, that for not hauing taken the word of God for their guide, nor followed the steppes and pathes of his holy spirit, they do erre from the faith: which (contrarie to that which the Doctors doo thinke) is not destroyed nor ouerthrowne by the consideration of the creatures and workes of God (which are as a myrror of his glorie and diuinitie): but in as much as by them wee were turned away from the promises of God: by the which we are assured of his will, and almightinesse; which doth warrant and assure vs of the effects, and accomplishment of this holy will. Which may bee seene and clearly obserued in them that were sent by *Moses* to espie out and know the Land of the Cananites. Two of which, (namely *Iosua* and *Caleb*) could neuer be withdrawne from the trust they had in theyr God. For as much as turning their mindes from the consideration of all things which could make them doubt thereof, (as of the Fortresse and munition of Cities, the number, force, weapons, and experience of the countrie Inhabitants) they stayed their minds in the sole consideration of the promises which God had made vnto thē. Contrariwise, the others forgetting the same promises, & nought cōsidering, but that which they saw before their eyes, they fell, and caused all the people to fall with them, into that cursed and damnable infidelitie: for which they were so grieuouously punished in the wildernesse, and excluded from enterance therevnto, and enioying of that thing, which God had promised to theyr Fathers. And in y^e example of *Abrahā*, whose faith abode firme and stable, by the consideration chiefly of the promise and will of God, as *S. Paul* declareth. So that the consideration
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of Gods Almightyesse, came after, to maintaine & second that which he had of the promise. One may see by these examples, what daunger there is, to depart and draw backe, although neuer so litle, from the word of God: by which we are guided to the knowledge of his will. And by the knowledge of his will, conducted to the consideration and iudgement, which we ought to make and haue of his Almightyesse.

For want whereof, the Doctors are fallen into errors and raylings, which they propose to the Ministers by their writing and conclusion of their resolution. That is to say: that the body of Iesus Christ may be in diuers places at one selfe-same instant: which is against the faith we ought to haue, and constantly retaine of the wisdom, providence, and euermlasting truth of our God: and against that likewise, which wee ought to haue and keepe of our Lords true humanitie.

And that which they first alledge of *S. Ierome* against *Vigilantius*, nought serueth for the prooffe and confirmation of their error. Where no other thing he saith: but that the soules of the Saints are not inclosed in a certaine prison (as dreamed *Vigilantius*) but do follow the Lambe whithersoever he goeth. Nor that which they alledge of Saint *Augustine* in the booke which he made of the pure care of the dead. For in that booke hee himselfe confelleth, that he is incertaine of that which the Doctors doo propose, and are assured. And nomore doo the three authorities they alledge, of Saint *Iohn Chrysostome*, Saint *Ambrose*, and Saint *Augustine*: whose sentences ought to be taken, and vnderstood of the Sacrament, and not of the thing signified by the Sacrament: As in the next conference the Ministers well hope to shew.

The Ministers do much maruel, that the Doctors so draw backe, and will not (but vnwillingly) enter into conference for defence of their Masse: and to gainsay the Supper celebrated in the reformed Churches. For seeing they hold it for the principall foundation of theyr Religion: and propose the same for a meane of saluation to the whole world:

world: (That they be not seene seducers, nor ouer credulous to beleue or teach an incertaine and vnassured thing): they should alwayes be provided and furnished with reasons, to the end they might approue, and readily defend that which they beleue and say: and might conuince them also, that would deny the same: But in this, it appeareth to proceed of of an euill conscience, which being timorous and fearefull, flyeth alwaies the combat, and the light. It is long time since the Ministers haue importuned them to enter into the deciding and conference of these two points, and to bring them thervnto, they haue proposed vnto them, that it was the end for which the conference was appointed: which *Madame de Buillon*, (in whose fauour it was made) once or twise hath publikely required: and that they also had often protested, that they were not for other ende assembled with the Doctors, then to satisfie therein the said Lady of *Buillon*: and not to be examined by them, as they do falsly pretend. For the Ministers haue no desire to be examined of such Doctors, being Priests: Ioyned, that to be taught in the points of religion, and to know the truth, they would not choose such Maisters, nor repaire vnto them, and frequent theyr schooles for that purpose. And yet notwithstanding all the foresayd remonstrances often made and repeated by the Ministers, the Doctors haue alwayes vntill now, deferred to conferre of the foresaid points: awayting (as it is likely) that some occasion should be offered, to breake off, and determine the sayd conference, before they had begunne to speak thereof. Albeit, had they any zeale to the honour of God, and to the edification of his Church, they should by all meanes haue procured that the sayd two points should haue beene fully cleared and resolved: be it that they would confirme and strengthen them of their part: or withdraw (as they pretend) those of our side from their errors. For it is not much needfull hereafter to dispute of the Saints, of Purgatory, Pilgrimages, and other like points: In regard of which, the most part of the world is at this day cleared. By meanes whereof, as well the Doctors, as the Ministers, ought chiefly to insist
vpon

upon these two points, and to endeavour (with them) to make them cleare and to be vnderstood of each one, and not to vse Sophistries and cauls to make them obscure, and retaine thereby the simple in their ignorance: as the Doctors endeavour to do. Who (having left of set purpose the *Theses & Articles* proposed to them by the Ministers, with order & good methode in their last answeres) do confusedly propose certaine questions culled out of their schoole diuinitie: euer more and more to fold vp this matter: And in so doing they withstand (as euer hitherto they haue done) what so, and so often they haue protested: to wit, that they would examine the confession of the reformed Churches: whereof notwithstanding, they haue not handled one only point in all the conference. Wherein they haue shewed, and yet plainly do shewe, the distrust they haue to be able to withstand so cleare and apparant trueth; as that which is proposed in the saide confession.

*Answeres to the Preface of the Doctors
Questions.*

THe Doctors, before they propose their Questions, in their Preface do call the Supper celebrated in the reformed Churches, a prophane and polluted banquet. And in so saying, they neither shame, nor feare, first to blaspheme Iesus Christ, who instituted the same, and is the authour thereof: and then to condemne the Apostles of Impietie, which so haue celebrated and taught it: together with all the auncient Churches which followed and obserued (whiles it remained in it puritie) the forme and maner which the Euangelists and Apostles had taught, and left by their writings. But the Ministers would willingly demand of the Lordes our Maisters, that they particularly note vnto them, wherein they can violate the institution & ordinance of Iesus Christ, and leaue his example, and that of his Apostles in the celebration of the Supper? For when they will celebrate the same, they first assemble the whole Church together: as

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Jesus Christ did his Apostles and Disciples : where after their publike confession of sinnes , and vnderstandingly made in the name of all, they make a Sermon to the people: wherein according to the grace and power which God hath giuen them, they declare the causes, and occasions, the end, the vse, the points and effects of the holy Supper : to lift vp the hearts of the people to the consideration of the incomprehensible loue which the Father hath shewed towards his Church, when in fauour thereof, and for the saluation of the same, he hath not spared his owne sonne, but exposed him to a cruell and cursed death : to the end , that each one calling to minde so great a grace and mercie, be kindled and inflamed in the loue of God : and tremble at the ingrati- tudes and rebellious offences and sinnes which he hath committed against his Maiestie : and that with the sorrow and displeasure he hath for the same, he cast himselfe betweene the armes of his sonne, stretched out vpon the Crosse, to haue thereof a generall and full abolition. And that euen so, with such a faith and repentance hee be prepared to present himselfe worthily at the table of the Lord, and to receiue the good things which are there administred. The Sermon ended, the Minister recyteth with an high and audible voyce, and his face turned towards the people, the words of the institution and ordinance of the Supper, together with a briebe and short declaration of the same.

That done, he denounceth to all those, not fully instructed and Catechised, that they depart : and to all them which are excommunicated, or attainted with some sinnes or scandalous crimes (whereof they haue made no satisfaction to the Church) that they abstaine therefrom, and pollute not the table of the Lord. After that, the Minister goeth to the table : where having taken the bread, and giuen thanks to God, he breaketh it, and giueth it to the people there assembled. And also presently the Cup to all them that communicate : which being ended, he giueth thanks to God, and dismisseth the people.

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The Ministers, following in all these things the example and rule, which Iesus Christ hath giuen them, cannot imagine wherevpon the Doctors haue grounded that their saying of the Supper, calling it a prophane and polluted banquet. And they cannot perceiue, what they could or would reprove in all theyr action: vnlesse peraduenture they will taxe them for not hauing *Aulbes, stoles, fanes, Crosses, holy water, banners, Chisibles, tunicles, lights, Incense, belles, singing in a straunge and unknowne language, Musicke, and Organes, holy napkins, Altars, Clarke*s to answer: *Et cum spiritu tuo*, nor words addressed to the bread and wine (which haue no eares) after the maner of Inchanters, nor the Crosse & signes, nor any eleuation of the bread and wine, to cause them to be adored: nor other like aeries of mans inuentiō, and drawne part from *Iudaisme*, and part from *Paganisme*. The obseruation of which things the Ministers would make great conscience of: because they be but Idolatries and superstitions, whereby the puritie & integritie of Christian Religion, is wholly wasted and corrupted.

*Answeres to the questions proposed by the Doctors
touching the Supper.*

FOR answer to the first question, the Ministers say; that the Sacrament in perfection considered, consisteth in three things. One whereof is the Element, which *Irenaeus* calleth a thing earthy: the other, the thing signified; called by the same author, a thing heavenly. And the third is the word, by which the earthy thing is deputed to signifie the heavenly, and assureth them of the exhibition thereof, that with faith do present themselues to receiue it.

For answer to the second question, the Ministers say; that the ordinance of God, contained in his word, and declared by his Minister, according to his commandement, is this word word necessary with the Element, to constitute the Sacrament: and not the onely lowe and secret

pronunciation of certaine vnkowne words, addressed to the elements, nor any vertue which is hidden in the same.

For answer to the third question, the Ministers say, that by the word aforesaid the signes bee chaunged, not as touching the nature: or as touching the substance: but as touching the vse onely: and that only during the action, wherunto they serue.

For answer to the fourth question, the Ministers say, that the bread and wine which before the action of the Supper were common, are consecrated in the Supper: that is to say, deputed by the said word and ordinance of God, declared by the Ministers, to a holy and sacred vse: which is, to represent and exhibit the things by them signified.

The answer to the fourth question sufficeth for the fift.

For answer to the sixt question, the Ministers say, that the faithfull receiue not onely in the Supper, the gifts and graces of Iesus Christ, (as his righteousnesse, life, and the other fruites of his sacrifice) but that they also receiue and possesse him selfe: and are made one with him, no lesse truly and straightly, then the members are conioyned to the head. And they say moreouer, that this coniunction is the spring and meane of all the benefites, which flowe from the grace of God, by him into vs: but they adde, that this reception must bee wholly attributed to the free operation of the holy Ghost, which maketh vs fit and capable to knowe our Lord Iesus Christ, with all his vertues and properties: and in knowing him, to trust in him: and in reposing our trust in him, to possesse and wholly enioy him.

For answer to the seuenth question, the Ministers say, that they reiect and reprove the word *Concomitance*, and more also the thing thereby signified: for as much as that hath bene the cause, for which the common people hath bene deprived and excluded from one of the essentiall parts of the Sacrament: namely, from the participation of the Cuppe. And they say, that it is an attempt against the
divine

diuine Maiestie, to seperate what the sonne of God hath ioyned together : and to deny to some of his members , that which he hath willed and commaunded to be common to all. Ioyned, that the reason of the Sacrament requireth it : which was instituted for our spirituall nourishment. The which (as doth the corporall) consisteth in drinke & meate. To the ende then , that there be some correspondency betweene them two, it behoueth , that as we are fed with the flesh of Iesus Christ crucified : So be we also watered with his blood shed, for the remission of sinnes. To be short, seeing that the Supper was chiefly instituted to shewe forth the Lords death : and that in his death, his blood was separed from his bodie : Meete it is, that the bread and wine be there administred, to represent the one and the other, and more clearly to propose vnto vs, all the mistery of the death of Iesus Christ.

For answer to the eight question, the Ministers do acknowledge no other cause, nor meane of remission of sinnes, then the grace of God, the blood of Iesus Christ, and faith ; whereby the effect of Gods grace, and the fruit of the death of Iesus Christ are applied vnto vs.

For answer to the ninth question, the Ministers do say: that the faithfull comming to the Supper, do not come thither to receiue there a new Iesus Christ, with whom they had not bene formerly conioyned : nor a new righteousness, which had not bene communicated vnto them. And they adde, that if some one did present himselfe there without faith, (for want whereof he should not be vnited, incorporated and engrafted into Iesus Christ, to bee partaker of his righteousness, life, and all other his gifts and blessings) : that the holy Supper in that case, should be as vnprofitable to him, as is meate vnprofitable to a dead man. But, if liuing by the meanes aforesayd (namely the grace of God, the blood of Iesus Christ, and faith) he present himselfe there in such an estate : that then the graces of God be multiplied, increased, and more and more confirmed in him.

So that *Circumcision*, brought not vnto *Abraham* a new

righteousnesse : but sealed and ratified that, which by the promise was communicated before vnto him. Which the faithfull, knowing in what degree of vertue they bee, yet ought they not to contemne the holy Supper, nor any way to abstaine from it, when occasion and meanes serue them to be there : Considering, that they cannot be so promoted nor aduanced in the knowledge and feare of God, and in the faith of his promises, that they may not yet growe and profit (in what estate soeuer they be) by the meanes which God hath therefore left and ordained in his Church. And impossible it is, for a man hauing true faith in his heart, to do otherwise ; seeing hee hath the commoditie thereof : For as much as the nature of faith is not to apprehend the promises of God onely : but also to engender, and bring forth in the heart of the faithfull, a will to obey him, and keep his commandements and ordinances.

For answer to the first Article which the Doctors propose touching their Masse, the Ministers say : that the Doctors do openly blaspheme Iesus Christ, to authorise with his name, and by his example, such an abomination. And that they also mocke the Church & the world, in preaching and writing such Impieties.

For answer to the second Article of the Masse, the Ministers say : that there is in the Church no other sacrifice, by which men are reconciled to God, and which maketh him mercifull and fauourable towards them (by appeasing his wrath) then that onely and alone, which Iesus Christ hath once offered vpon the Crosse to his Father. The vertue whereof being eternall, to sanctifie all beleeuers, and to obtain vnto them for euer, remission and abolishment of sinnes: there is no need of any other, nor that which he hath once offered, be euer reiterate.

For answer to the third Article, the Ministers say : that they which approue the Masse, and other Priesthood, then that of Iesus Christ; and wil establish for remission of sinnes an other sacrifice, then that he himselfe, with his body vpon the Crosse offered, are Antichrists : and abolish (as much

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as in them lyeth) all the verrue and fruite of the death & sacrifice of the sonne of God.

For answer to the fourth Article, the Ministers do alledge, what *S. Paul* writeth, to wit: *That where remission is, Hebr. 10. there is no more offering for sinne.* Now so it is, that by the death of *Iesus Christ*, remission hath bene obtained for vs: as by infinit passages of scripture appeareth. It followeth then, that there is no more oblation for sin, neither in the Masse, nor out of the Masse. And if there be none for the living, lesse is there for the dead.

For answer to the fift, the Ministers maintaine, that the Communion is of the essence of the Supper, as *S. Paul* sheweth in the first of the *Corinthians*, 10. and 11. Chapters. And as it is carried by the Cannon it selfe, and other things about the Masse.

For answer to the sixt, the Ministers say three things: First, that the Popish Masse is no Sacrament: then that the body of *Iesus Christ* is not there. And therof conclude, that then the bread and wine there remaining, ought not to be adored: which being creatures cannot be adored, but that they which adore them be Idolators.

For answer to the seuenth and last Article, the Ministers say contrary to the Doctors, that there is not any thing in the Masse, which is not either directly, or indirectly contrary to the word of God.

The Ministers for conclusion admonish the Doctors, & entreat them, not to depart (as they haue formerly done) out of the bounds of the matter, now proposed for disputation. To the end, that these two points which are now in debate betweene them, may be wholly and perfectly decided, to the content and edification of them that shall reade the Acts of this conference.

*Tuesday the 30. of Iuly, in
the yeare aforesaid.*

A briefe Reply of the Doctōrs, against the last Answer of the Ministers to them, sent by my Lord the Duke de Niuer-nois, the first of August, about seven or eight of the clocke in the euening. 1566.



He Doctōrs, after their resolution giuen vpon the Article of Gods Omnipotency, were not determined to returne any more therevnto: as hauing sufficiently handled that matter. But the horroure they haue of the new blasphemies, contained in the last writing of the Ministers, hath incyted them (contrary to their purpose) although not to reply, at the least to admonish the Ministers and the reader of this present Conference, of the said execrable blasphemies: which they are constrained to confesse, that will not acknowledge the Reall presence of the body of Iesus Christ in the Sacrament of the Altar: but dare therby deny y power of God himself. The consideration wherof (as the Doctōrs hope) wil not only confirm the Catholikes in the faith of the said article: but also (by Gods assistance) wil bring back many which are strayed, seperating themselves from the Church Catholike: whē they shall vnderstand the detestable errors & blasphemies which do follow the contradiction of the reall presence of the body and bloud of our Lord in the Sacrament. Which also should serue for the conuersion of the Ministers themselues: would they without passiō examine the reasons & acts which haue bene proposed vnto them, touching the power of God: and sincerely iudge therof: as resisting the holy spirit, instead of acknowledging their errors, they are turned to all maner of reproach and iniury against them, which of good will would admonish them; and haue taxed them, that they tended not but to roote them out. Which thing the Doctōrs neuer minded: and desire not but the saluation of the Ministers, & of all those that are seperated from the true Catholike Church.

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Of which, their preachings shall beare witnesse: wherein they ordinarily exhort the people to pray vnto God for them. True it is, that they require the extirpatiō of the kingdom of Sathan, and the rooting out of all heresies and peruerse doctrine, rather by the preaching of Gods word, then by all other meanes. And they wonder why the Ministers are so pricked against them in their two last answers: seeing they haue giuen them no occasion thereof, but haue taken it lightly, for no other reason, but because the Doctors haue written, that many propositions set forth by the Ministers, contained blasphemies, which they should content themselues to denie, or to proue that there are none, and leaue the iudgement thereof to the readers: without entering into such hotte collar, seeing they professe to bee so much mortified, patient, and modest, that albeit one should reproach them, they would not reproach againe. They should also well remember the faire tytles with which they honour the Catholique doctrine: as with the name of superstition, Idolatrie, impietie, abomination, and many other like: yea not sparing the persons: calling the Popes, Bishops, & Priests, Antichrists, & Ministers of Sathan: against which reproaches, the Doctors content themselues to shewe by the word of God, when occasion serueth, that such tytles agree neither with the persons, nor yet the doctrine by them preached. Now although that the Ministers and their furie deserue a sharpe reply, yet to mitigate their so inflamed hearts, the Doctors will not answer to the iniuries which touch their persons and estates: referring the whole to the iudgement of the vnpassionate readers: and will only touch the points which concerne the doctrine.

First, the Ministers do great wrong to the Doctors and their like, in comparing them to Donatists, and falsly to impute vnto them, that they tie the Church in a certaine place, (as did the Donatists) which placed it onely in *Affrike*. For it is manifest to all, that the Doctors know not, nor confesse any other Church, then the Catholique: which (as its name importeth) hath bene visible since the Apostles time, and
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hath her spreading through the world, in what region, country, or place soever, the faithfull beleeuing in Iesus Christ are. Although they reuerence the Church of *Rome*, as chiefe and principall among others: as *Ireneus*, *Tertullian*, *S. Ciprian*, *S. Augustine*, and other the auncient Fathers, haue giuen it this honour, to confesse it to be principall and mother (as it were) of other Churches; with more iust reason, may such obiection be retorted against the Ministers: who cannot say their Church to be Catholike: hauing taken it beginning in our time, scene & known at *Geneua*, founded vpon the private opinion of one man: without that in former time one could shewe such opinion to haue beene holden in any Nation whatsoeuer. Which thing shall be handled in its order, when they shall examine the errors by the Ministers maintained against this Article; *I beleene the holy Catholique Church.*

Moreover, the Ministers should not haue alledged the violence, crueltie, and furie of the Donatists, against the Catholiques: for such example doth condemne them, and their like. But because it doth not but bring fresh to memorie the passed euils, which *France* hath endured by the instigation of the Ministers, for feare to incyte them further to say new iniuries: the Doctors will not dwell long vpon this matter. Neuerthelesse, they shewe vnto the Ministers, that the Donatists reproached the Catholiques, that they endured persecution by them, and that to roote them out, they solicited the Emperours and Magistrates euen as the Ministers doo blame the Doctors. Who confesse: first to desire the conuersion of all Sects, and in case they will not come to repentance, that the Magistrates by good and holy lawes may execute such punishment therefore, as God bee not so outragiously blasphemed, and the people grieued. And therein they follow the doctrine of Saint *Augustine*, expressed in an Epistle, sent *Ad uincentin contra Donatistas*. Where he confesseth, that the Catholiques did persecute the Donatists: and that contrariwise the Donatists also afflicted the Catholiques: but that the persecutions were different. That those of the Catholiques
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were not executed but by the Magistrate, and came of charitie, to roote out the euill, which hindred the peace and tranquillitie publike. And contrariwise, the persecution by the Donatists, was made without authoritie of the Magistrate, and proceeded of malice: which pretended but mischief and ruine: and S. *Augustine* declareth that the first was good, and of God: and the second wicked, and by inspiration of Sathan. And to this purpose he bringeth many excellent examples of holy scripture.

This hath bene somewhat largely handled, to purge the Doctors of the slander imposed on them by the Ministers: where they reproach them, that in their preachings, writings, and conferences, they search but onely to roote out the Ministers: whom they haue alwayes persecuted. And they interpret the same as therefore proceeding from a particular hate of the Doctors against them: and not of charitie, and zeale of truth, and of the conuersion, as well of the Ministers, as of those which are seduced and abused by them. The Doctors therein call God to witnesse, and doo protest the contrarie, and pray the Ministers to beleue them, attending therevpon the iudgement of God, who is the onely searcher of the hearts and affections of men.

As touching the Article where the Ministers say that God is almightie, because he can do whatsoeuer he will, had they list to read the writings of Saint *Thomas* (whose doctrine they disdaine) well had they knowne, that this reason is no reason. Because the Angels, and they which are blessed, conforming themselves alwayes to the will of God, can doo all things that they will doo: and there is no creature which can hinder the effect of theyr will, and yet are they not almightie. And as touching the saying of S. *Augustine*, in taking it so as the Ministers do take it; The reason of Gods omnipotencie is ouer-weake and false. But to haue the true vnderstanding of this sentence, it behoueth to consider, that there is a difference betweene the actuall will of God, and the power of will.

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For God can wil many things which he willeth not, nor euer will. And euen so can he will more then he actually willeth: whereby they ought rather to measure his omnipotencie, then to measure it according to his actuall will. And thus must be interpreted the text of *S. Augustine*, that the almightinesse extendeth to all things which he can will, and not according to that he actually willeth. And *S. Augustine* is cyted by the Ministers, being destitute of testimonie of scripture, albeit they vaunted in their former answere, to haue learned this reason by the scriptures.

In the article following, the Ministers by slander doo falsly taxe the Doctors, to haue cut off some words of their last writing: which will not be found to bee true. For the text of the Doctors beareth these words. It is not to bee doubted, but that aboue all conceit and imagination of humane spirit, the power of God is great, infinite, and incomprehensible. Where it clearly appeareth, that the Doctors speake generally of all conceit and imagination, without any exception thereof, be it of wisdom or folly. Therefore was it not needfull to expresse the words of the Ministers, seeing that the Doctors spake generally. And that which goeth before doth shewe the same: as the Ministers haue cyted it: where it is said, that the Doctors reprobued the said Ministers, because they gaue some restraint and limitation of the omnipotencie of God. For as much as they would not stretch it generally to all the things which men can conceiue, and in their mindes imagine. Where the words generally, and all things do sufficiently declare, that the Doctors haue willed to comprehend the foolish phantasies and imaginations themselves, which men may apprehend according to humane iudgement, and haue willed to cut off nothing from the writing of the Ministers: who peraduenture haue thought, the Doctors would not say, that God can doo all that which a foolish braine can imagine: as fearing they would inferre against them, that God then should commit some folly. Which would not follow: For albeit that some things be esteemed follyes in the iudgement of
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men, neuerthelesse seeing they be in themselves possible, they may bee done of God; but wisely, although humane sence do iudge the contrary: euen as in many iudgements man is deceiued: esteeming that folly, which (as saith Saint *Paul*) is wisdom towards God. The Doctors then say, that I. Cor. 5. all things imaginable to man, are without exception to bee done as touching God: the things excepted, which imply contradiction to be, and not to be. Which cannot be done in regard of the repugnancie comming on their part, and not by default of the power of God. The Doctors pray them that shall bee able to reade these Conferences, to note, that the Ministers are alwaies found false accusers, when they taxe the Doctors with flaunder: as in the former writing they remaine thereof conuincied.

The Ministers shall finde themselves also false accusers in the article following: there where they cut off the saying of the Doctors, and falsly impute vnto them, that they haue written, God can do something against order. The Doctors haue well said, that it is blasphemy to say, that God could do nothing against the order by him established in the world. Where appeareth the flaunder of the Ministers, who haue clipped the sentence, and taken away these words [*Established in the world*]. In that they inferre, it is blasphemy to say, that God can doo a thing which is not well ordained. It is doublelesse, but to doo some matter against the order established in the world, importeth not some thing disordered: but onely a mutation and chaunge of order, without any disorder, which the Ministers confesse in their article following.

The Doctors haue in great execration the blasphemies contained in the next article. Of which the first is, that one body to bee in diuers places, is a thing derogatorie to the truth of God: for as much as in God there should bee yea and nay. So that the Ministers doo say, that God should not be true, if hee caused one body to bee in diuers places. And yet teach they not, nor can teach, that God hath euer said, that one body could not bee in diuers places. It impug-
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neth the wisdom of God: because that in his workes there should be disorder and confusion. Wherin they likewise confesse, that God should not be wise, if he caused one body at one instant, to be in diuers places.

The third is, that such a thing repugneth the omnipotence of God. For in such a worke there should be imperfection. So that, so farre off is it (after the Ministers opinion) that God in so dooing should bee almightie; that contrariwise he should be imperfect and weake.

The fourth is, that were such a thing done, it should bee against the eternall and vnchangeable will of God: and therefore God should bee mutable: which blasphemies doo necessarily disgorge a manifest Atheisme: to wit, that God should not bee God, if hee made one bodie to bee in diuers places at one selfe-same instant: For God cannot be but true, wise, almightie, and vnchangeable: which blasphemies the Doctors doo content themselues to quote and marke onely: and to admonish what simple stuffe issueth from the doctrine of them, which denie the reall presence of the body of Iesus Christ in the holy Sacrament, without dwelling vpon further confutation of them: as beeing too manifest, and hauing regard to that which *Irenaeus* saith: that some heresies there be: which to discouer, is to refute them.

In the article following, do they gaine say that which so often they haue said, that God could not cause one bodie to be in diuers places at one instant: because it repugneth the order which he hath established in the world. As if God could not do otherwise, then according to the order already by him established. In the present article they confesse, that God can change and vnchange the said order. From which confession the Doctors drawe such an argument: God can chaunge and alter the order which hee hath established in the world: and that without preiudice to his truth, wisdom, power, and vnchangeable will. Therefore can he chaunge the order, by which he hath established (as the Ministers will say) that one body should be but in one place; & cause contrariwise,

riwise, (the order being chaunged) that one body shall bee in diuers places : without that the same is any way derogatorie to his truth, wisdom, power, and will. And that by consequence, God of his omnipotencie can cause one body to be in diuers places.

As touching the article of the distinction of the will of God, the Ministers do confound the whole : vnderstanding nothing in the said distinction, no more then in that which they say, that one body to be in two places, is in the ranke of things which God hath declared by his word, against the which he can do nothing. The question is first of the omnipotencie of God, which is reduced to his power, and not to his essence, and to that which he is in himselfe : as to be one, wise, good : which things belong not to the matter of the omnipotencie, but of the essence in himselfe. Secondly, what reason is there to confer the being of one body in one place : or to know whether God can cause it to be in two or many places : with the essence of God, which is one, incomprehensible, &c. seeing that such things of number, pertaine to the essence of God, and power to make one body in many places, doth nothing properly belong vnto it, and is not referred vnto the same. Thirdly, the Ministers say, that God by his word hath declared his will, because he was one : which nothing serueth to the present matter. But (pardoning the Ministers such follies) how dare they cōpare with the matter of Gods essence, that which is in question of the being of one body in one, or in diuers places? seeing God hath neuer said that he could not do it : as he hath manifestly shewed all the other perfectiōs, which pertaine to the diuine essence. Whereby it appeareth, that it sufficeth the Ministers to fill vp paper, without founding their saying vpon solid reason.

For as much as they repute it slander, when one cutteth off some of their words, albeit the full sence abide : the Doctors do wonder, that the Ministers haue not feared the like obiections to them. But they are so accustomed thereto, that they cannot beware thereof. As in the article where mention is made of the definitiō of a body, they passe that

that ouer in silence, which giueth solution to theyr difficultie. The Doctors haue defined a bodie to be a kind of firme quantitie, of three dimensions, length, breadth, and deepe- nesse: which definition comprehendeth the whole essence of one body, which is of the predicament of quantitie: and no mention is any way made of the circumscription of place. The Ministers say, that the Doctors by their definition, doo limit the body, and therefore it is circumscrip. But they haue maliciously omitted (as it is to bee supposed) this little word [*place*]. For the question is not, whether a body be lymited, or no, seeing that no man doth call it infinite. But the question is, whether it bee essentially circumscrip of place, so that it cannot bee a body, if it bee not in place: for as much as the Ministers could not answere to the argument of the Doctors, they haue cut off that which annoyed them.

The foure next articles deserue no new reply: and therefore the Doctors send backe the readers to that which heretofore hath bene said. They onely admonish, that it is a great matter which the Ministers do hold, that a myracle could not bee done in the body of Iesus Christ, without chaunge of his nature: and such an opinion do they impose vpon *Iustine*, who hath said and maintained (with the other Auncients) that the body of Iesus Christ passed through the doores without chaunge of nature, albeit that the operation of the myracle, was wrought in the nature of the body, without changing the same: but in giuing it a spirituall qualitie and perfection, to wit, subtiltie, aboue the natural qualities of a body.

With like boldnesse, call the Ministers the scripture of the Camells passage through the eye of a needle, a parable and similitude: as they doo that of the Supper, and all others which withstand their errors. And the better to escape, they say that God saueh not, but changeth and conuerteth the rich man: and so cannot make a Camell to passe through the eye of a needle, without diminishing and changing of his grossenesse. But the Ministers will not consider, that

that when our Lord spake of the rich man his entrie into the kingdome of heauen, he put not the difficultie in the entring of the kingdome properly, but in the conuersion of the rich man: by which, hee should obtaine the entrie and possession of heauen. Therefore when our Lord saith, that it is more easie for God, to cause a Camell (or Cable) to enter through the eye of a needle, then a rich man the kingdome of heauen: hee intendeth to compare the conuersion of a rich man (which is vnpossible with men) to the passage of a Camell abiding in his grossnesse: otherwise, there should bee no apparance of difficultie: and our Lord would not haue saide, that such a thing had beene impossible to men.

The Doctors say moreouer, that they haue not produced this place, to proue and inferre properly the penitration of dimensions: but to shewe, that God can make a body to occupie place, not proportionable to it greatnesse: which is as well contrarie to the nature of a grosse and thicke body, as that one body be in diuers places.

Where the Ministers do boast, that they are not constrained to confesse any thing of Gods workes, alledged by the Doctors out of the scripture: it followeth not that the Doctors haue brought forth vaine reasons to constraine and conuince them. And for the same referre them to the Acts of the Conference. And as touching the knowledge, whether God could do such myracles alledged, aboue the nature of a body, the Ministers cannot escape whatsoeuer euasion they pretend, vnconuincd (if not openly, yet silently at least) to haue denied, as well the power as the deed: For, affirming that God cannot cause one body to be in diuers places, because it repugneth the order by him established in the world, and his wisdom and wil, which disposeth all by good order; and that it was against the nature of a body: albeit as much may bee said thereof, as may truly bee said of all the other things mentioned touching one body: and that there are like reasons: in confessing the one, they must necessarily confesse all the others, that there is the like reason.

The Ministers vnable to giue any difference, and shewe why God cannot do the one, and that he can do the others, haue silently consented therunto. And although they would neuer confesse the debt, and yeeld themselves vanquished, as they do boast, it is no maruell: for it is the nature of heretikes, to be obstinate, and resist the truth, what reasons soeuer are proposed vnto them. The Scribes and Pharisees neuer contessed to be overcome of our Lord, albeit his arguments were vnreprovable. And albeit they that withstood S. Stephen, had nothing to answer, yet lest they not to resist the holy Ghost, which spake by him: as the Ministers doo resist the same spirit, which speaketh in the scripture, and by the mouth of the auncient Fathers, concerning myracles done in the body of Iesus Christ aboue nature. Which the Ministers do repugne, by I know not what vaine and friuolous starting holes. S. Ierome speaketh well to this purpose, *Heretici conuinci possunt, non persuaderi*. Heretikes may bee conuincd, not perswaded. And Tertullian writeth: *Duritia haeretica vincenda est, non suadenda*. Hereticall obduration is to be vanquished, not perswaded.

And as touching the iniuries which the Ministers in this behalfe do multiply against the Doctors, in that doo they imitate all the aduersaries of truth, and giue testimony of the disquiet which such manner of people endure in their mindes, when their errors are shewed them. Of whom the Doctors haue pittie and compassion, & pray God to restore the to their right senses. For as much as they know, that the conuersion of an heretike, is one of the matters reserued to the omnipotencie of God.

In vaine doo the Ministers labour to produce store of Greeke, to shewe that *Penetrare Celos*, dooth not signifie to passe the heauens without opening: because the Verbe [*Dierchestai*] is found, for passing where there is an opening. But the Doctors neuer said, that [*Penetrare*] or [*Dierchesthai*] may not be applied to open places: or that one pearceth in opening of them: for well do they know, that it is met with in all Authors.

They.

They haue well said, that the Ministers would inferre a reall opening of the heauen, by the rigor and proprietie of the verbe *Aperire*: So might they also inferre, that the heauens were shut in the ascension of Iesus Christ, by the verbes *Dierchesthai*, and *Penetrare*, which strictly do signifie, to pearce or passe through, without that of it selfe it importeth an opening: albeit a man may vse the same where there is an open passage. But by the rigour of theyr signification can they not necessarily inferre an opening, if the opening bee not shewed from some other place, by some word, or euident condition of the thing pierced: as it is in the texts by the Ministers alledged. Now in the ascension these words [*Dierchesthai*], and [*Penetrare*], are put for to pierce: and no word is there added, which importeth a diuision of the heauens. The condition of which, nor the state of the glorified body of Iesus Christ, doo not constrain that one necessarily vnderstand an opening to haue beene made, to suffer the body of Iesus Christ to enter. Therefore did the Doctors wel reason of the rigor of [*Penetrare*]: as the Ministers did of the rigour of [*Aperire*]: which more often is found in the scripture without signification of the reall opening of the heauens, then [*Penetrare*] is found in the scripture to signifie a diuision and actuall cutting of the heauens. For *Aperire Calos*, is often found for imaginary and spirituall opening; and hardly is *Penetrare Calos* euer found for actuall diuision of the heauens. And therefore had the Doctors better reason to conclude, by the rigour of the verbe *Dierchesthai*, or *Penetrare*, (to pierce without actuall diuision of the heauens) then the Ministers had to inferre the opening of them by the verbe *Aperire*.

The Ministers in the last article obiekt to the Doctors, that they haue passed ouer some places of scripture, by which it appeareth, that faith is the worke of God, whervnto (say the Doctors) that in some one of their writings they haue expressly confessed, that faith, in as much as it is a gift of God, it is a worke of God: but in as much as he y beleueth worketh together with God, in belecuing (for *Nemo credit, nisi volēs*,

no man beleueth vnlesse he be willing) it is a humane work. And it is not repugnāt one self-same work, for diuers causes to be a worke of God, and a worke of man. And where they say, that the auncient Fathers haue said (if not in proper, yet in euivalent termes) that God could not cause one body to be in diuers places: that is false. And the Ministers neuer haue, nor can shewe the same: and contradict their last writing. For bringing the reason, why the Fathers haue not expressely said it: It was (said they) because they neuer thought that such an absurditie would euer fall into the braine of man. Which reason ought to haue place, for the saying in termes euivalent, as in expresse termes, sith one selfe-same thing is signified as well by the one, as by the other.

As touching the rest, the Ministers neuer answer to the principall point, whereof they haue bene so often admonished: and they esloones admonish them, should they a thousand times call this saying a repetition: to wit, that they are required to bring scripture, to proue that it repugneth the order establiished in the world, the truth, the wisdom, omnipotencie, and vnchangeable will of God, that one body may be in two places: which thing they cannot do: but they will answer, as they are accustomed: that is to say, nothing. Wherein appeareth, that their doctrine is not founded vpon Gods word, but vpon their owne opinion, or particular inspiration, which cannot be but of Sathan. For it cannot be of the holy Ghost which is against the common consent of the Church vniuersall. And vpon the same are also founded, the other articles of their religion: albeit they disguise them, and promise Gods word to euery purpose.

A short Aduertisement of the Doctors, vpon the Ministers Resolution, touching the omnipotencie of God.

THe Doctors are astonied at the fashiō of the Ministers, in their words, and writings. For they themselves from the beginning of the Conference, haue neuer had patience

to prosecute & conclude one onely point, without mingling other things therewithall, impertinent to the matter in question: as shal appeare by the reading of the acts. And before their resolution made of the omnipotencie of God, they haue heaped vp all the articles which they could remember, and throwne one vpon an other without cause or reason. Although the Doctors at their request, had proposed the Articles of the Supper: And after dispute of the omnipotencie of God (to make present the body and bloud of Iesus Christ in the holy Sacrament) to come orderly to shewe and proue, that the will of God hath bene such, and that there it is. But the Doctors well vnderstand the good custome of all them of the pretended reformed religion: which is, to spet in the eyes of Christians, all the articles of the Religion, and theyr inuented filthinesse, all on one threed: to the end, that nought bee determined, that all abide in confusion, and that the Serpent glide away, hauing cast his venome.

Moreouer, by obseruation of the Ministers answeres, it shall bee seene and knowne, that they neuer stay vpon any certaine and the same answer, but rather of an act alledged out of the scripture: where of euery question, they haue giuen therevnto diuers impertinent, and sometimes vn sufferable answeres. Of which the Doctors do admonish them that can read these Conferences, and pray them to haue regard to the same, and thereof referre them to their iudgement.

Furthermore, the Doctors admonish the Ministers, that they may, or ought to knowe, that all Sects of our times doo cast before the eyes of those whom they will abuse, the same beadroll of Articles, which the Ministers in theyr Resolution haue gathered together, to get audience against the Church Catholique, and to bring in theyr heresies and errors, vnder the name of the glorie of G O D. Whereof they boaste to bee defenders as well as the Ministers. And therefore are they not so acceptable in theyr opinions and conclusions, that the Ministers can

pretend any right, to exalt the power and glorie of God, by such mingling and confounding of all matters together.

Moreover the Doctors shewe, that they may with better reason retort against the Ministers, the conclusiō which they pretend to inferre, of the subtiltie and craft of Sathan: which is (as they write) that Sathan vnder faire shewe of pietie, glideth like a Serpent into the Church of GOD, to put therein disorder and confusion: and in the end to assaile God himselfe. The Doctors do pray each one to consider in himselfe, whether the Ministers purpose be not such by their deductions, and generally by the principall points of their doctrine. For vnder faire pretext to roote out some abuses and errors against the word of the Lord, which they falsly studie to perswade the world to bee in the Church Catholique: And vnder the shadow to preach, that they seeke the advancement of the name of the same Lord, they goe about to spoile God of all his proprieties and perfection, albeit they no more declare it, then Sathan told his meaning to the first man.

Furthermore, the Ministers abase the merit and efficacie of the bloud of Iesus Christ, and open a doore by their doctrine to all vices and sinnes. Be it so, the Doctors will not repeate what the Ministers haue held, concerning the omnipotencie of God: because they shall fill their writings therewithall. But so it is, that in their goodly resolution (although they suite it with seemely words) that God cannot (after them) but so much as they please to receiue of his wisdom and will: which they disguise after their owne sence, when it is found declared in the scripture. Against the goodnesse of God they hold, that he is the author and worker of euill, and of sinne. Against his mercie they teach, that he neuer pardoneth, nor will pardon a man which shall maliciously oppose himselfe to the knowledge of the truth: or which shall resist the same. Against the merit of the bloud of Iesus Christ, and passion of the Crosse, in proper termes haue they written, that had Iesus Christ onely dyed
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by the sorrowes of corporall death, and by the sheading of his whole bloud, he had nought done, nor profited for our redemption: if beeing on the Crosse hee had not endured in his soule, the paines of the damned before his death: and other horrible blasphemies contained in the atticle of the discent into hell. The Ministers do also instruct their adherents, that murder, adultery, robbery, theft, and euery crime whatsoever, is but a veniall sinne to one predestinate, who is neuer (say they) out of the fauour of God, what thing soeuer he commit: and do assure their faithfull, and those of theyr Church to beleue firmly, that they are in grace, and predestinate, which is in plaine termes (albeit the Ministers will otherwise excuse the) to giue leaue and license to commit all wickednesse, and other articles which the Doctors will verifie, where the matter shall require the same.

If the Ministers denie these points to be in their writings, and published in their Sect, the places of *Calvins* bookes which the Doctors noted in the Margin, wil testifie the same. To be brieft, behold the glory of God, and of his sonne Iesus Christ, wherevnto tend the Ministers, by the rooting out of the pretended impieties, mentioned in many articles of their last resolution. For brieft answer wherevnto, the Doctors doo say, that some things by flaunder of the Ministers, are falsly imputed to the Catholique Church: that others are exprest in the holy scripture: and others drawne from the same, and confirmed by the traditions of the Apostles, and the vniuersall consent of the first Christian church: the deceits excepted which the Ministers adde in euery article. And so shall it bee shewed and proued at the least in time and place, if the Ministers haue patience to handle in it ranke euery difficultie: but if to make their doctrine confused, they persist to mingle all together, the Doctors do protest to mocke therat without answer. Moreover, the Ministers in generall, doo rightly attribute to the power of God: and say well, that the certaine knowledge thereof, is to be taken by the scriptures, which hath bene alwaies auouched to them by the Doctors.

Very well say they also, that it is infinite and incomprehensible. But when they come to particularities, and to shew wherein the omnipotencie lieth and consisteth, then forget they holy scriptures, and without them do measure the same, according to the wisdom and eternall wil of God: & according to the order established in the world: and as though they remembred no more that such power were infinit, they tie it to the condition, proprietic, & natural order of creatures: As though to make something against, or aboue the order, condition, & natural proprietic of the creatures, were a thing repugnant to the wisdom, nature, and wil of God. Behold the short resolution which the Doctors can gather of the Ministers opinion, touching the omnipotencie of God: which shall appeare by their writings and answers giuen to the said Doctors. And as touching S. *Augustine*, which they produce for them, he hath bene answered heretofore.

The Doctors refer them to their writings, concerning that which the Ministers do falsly tax the to hold, as a sufficient argument (to infer some matter to be done of God) to shewe that he hath power to do it. The resolutions and obiections of the Doctors do plainly containe the contrarie.

The Doctors are also falsly accused by the Ministers, as if they had affirmed the faith wholly contrary to nature. Who haue onely said, that the contradiction ordinarily made to faith, founded vpon the word, commeth from the consideration of naturall things, against the power of God.

Concerning *Abraham*, the scripture in *Genesis* alwaies proposeth, that he & his wife made some difficultie touching the promise of God. And considered *Corpus suū emortuū, & mortuā vuluā Sara*. His owne dead body, & the dead wombe of *Sarah*: vntil he heard the assurance of the omnipotencie. And S. *Paul* sufficiently declareth the speech of *Abraham*, from his first vocation, vntil after such assurance, without putting distinction in the Historie, of that which was before, or after such assurance: as is that which the Apostle saith, that he considered not *Corpus suū emortuū*, his owne dead body, but rested vpon the assurance of the almightinesse, & of the promise made vnto him.

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The Doctors say : they haue better concluded according to the faith, we ought to haue of the power of God (to make one bodie in diuers places) then the Ministers haue done : which haue not any word of God to settle theyr faith vpon, & to beleue that God could not do it, or that it repugneth the wisedome, prouidence, and eternall vertue, or the humanitie of Iesus Christ, yea the nature of a simple bodie only. But concerning all that, the Ministers do trust in their owne presumption, and particular reuelation, without one onely passage of scripture, wherevpon they might stay theyr opinion. Contrariwise, haue the Doctors founded their faith (not on the power of God onely, to make one body in diuers places, but to beleue the deed, and that God hath so willed) on the holy scripture : as in theyr Resolution is contained : with the passages of auncient Fathers, which they to this end haue alledged. Which are so plaine, that the Ministers cannot iustly but affirme the same. And their starting holes shall be couinced by the simple reading of the bookes.

For all the rest of the Ministers resolution (where are mightie iniuries, Impostures, and slanders against the Doctors) they answered nothing : hauing regard to the Ministers manner of dealing. And the Doctors also do well vnderstand, that it should be lost labour to teach the Ministers : who more esteem their owne particular reuelation, for their whole instruction, then all the doctrine and remonstrance of the Church vniuersall, and all Christians together. And freely do the Doctors pardon all the iniuries they haue done them, as people voyd of sound sence, and without iudgement : which thing they declare, by theyr maner of dealing.

*An obiection of the Supper by the Doctors, against the
answere of the Ministers.*

WHy the Doctors in the beginning of the conferences haue not touched the Article of the Supper, it sufficiently appeareth by the first dayes Acts. And a deceit it is, which the Ministers haue done, in taxing them
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to haue recoyled from entering into that matter. For it shall be proued, as well by the offers which the Doctors haue often made, to confer by word for quicker dispatch of the said matter: and then at more leisure to put it in writing (which the Ministers haue refused): as also by the first obiections, which the Doctors proposed touching the article of Gods omnipotencie: wherby they touched the foundations, vpon which are builded the errors of the pretended reformed religion against the reall presence of the body and bloud of Iesus Christ in the holy Sacrament. And shall moreouer be verified, in that the Doctors haue obiected to the Ministers some arguments against their Supper, to make them enter into the same. Vnto which they haue nothing answered: or so impertinently (at the least) as one may iudge by the reading of their answere, that they fled the Lists: as yet also they do, by their last writing: hiding as much as they possibly can, what they thinke of the Supper: albeit they haue bene admonished to answere therevnto plainly and to purpose. Whether the Doctors or the Ministers retyre, shall bee scene by effect: For albeit the Ministers will not answer, the Doctors will not leaue to aduise them thereof, and to manifest to all the world, the intollerable errors which bee in the Supper, and in all the doctrine of the Ministers: Who beeing demaunded, dare not confesse and auouch by writing, what hath bene written by the inuenters of their Supper.

Now to begin to speake thereof, the Ministers do maintaine it to be celebrated according to the ordinances of Iesus Christ, and after the fashion which the Apostles vsed, and all the Primitiue Church whiles it flourished, and abode in it puritie. Wherevpon the Doctors demaund, how long the Ministers esteeme the doctrine of the Supper to abide in it puritie? And whether the Church were not then as pure in the doctrine of all the other articles, as of this? Furthermore, whether since that time, there is not some place in the world, where the true doctrine of the Supper, and of other Articles, haue bene retained
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and conserued : and whether such doctrine hath euer continued without interruption ? and in what place ? and by whom hath it bene preached and set forth , and from age to age ? The Doctors desire the Ministers to make declaration thereof , for that it much importeth. For as much as before *Caluin* put forth his Catechisme , there was no memorie , that such doctrine as he taught , had bene held in any Region ; and the Supper was not celebrated after the fashion and maner as it is celebrated in the Church , called Reformed.

The Doctors would willingly cheare vp the Ministers , who are much disquieted in their writing , because the Doctors haue said , that their Supper differeth not from a common banquet , except in that it is worse : as being prophane and polluted.

To meete wherewithall , the Ministers haue made a great narration of the whole action of their Supper : and by faire shewes , which haue a forme of all godlinesse , they endeavour to make it very commendable , and to couer a new nothing betweene two platters. And contrariwise , that they may tread vnder foote and abase the thrise-precious sacrifice of the body and bloud of Iesus Christ in the Masse , by renting in peeces some shewe of him : as if they were vsed without reason or signification , which the Ministers vnderstand not , or make semblance not to vnderstand. But things ought not to be prised and esteemed by their shewes , but according to their value , nature , and truth.

Moreover , the Ministers should foresee , that all the Sects which bee now in the world against the Church Catholique , for the act of the holy Sacrament , doo vse at the least , as faire shewe as they. And were they thereof asked , there is not any which would not enforce himselfe , to proue , that it approacheth nearer to Iesus Christ and his Apostles , and the Primitiue Church , then the pretended reformed Religion dooth. Concerning all which , the Doctors referre them to the writings of the Lutherans , Zuinglianists , Anabaptists , Trinitaries , Maister *Alasco* , and such like.

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For vnreasonable it is by such faire deceits, to preferre the Supper of the Ministers, to other Sects : & to iudge it good, holy, vnpolluted, and according to the word of God : but to repute it rather polluted, and defiled with impietie : for as much as it cloaketh a lye in stead of truth, and giueth the shewe of pietie, to impietie and falshood.

Also the Doctors haue not dispraised the Supper of the Ministers, for the praises therein giuen to God, or for the confession they there make of their sinnes : or the preaching (if it contained the truth), or for other preparation. But therefore did they say it was detestable, because, against the ordinance of Iesus Christ, it contained not, but common bread and wine : and yet that they attributed vnto it some spirituall effect, and other faire pretext of godlinesse. The which is an abhominable thing, and inuentiō of Sathan, who endeouret by such manner of Supper, to abolish and extinguish the true Supper, according to the institution of Iesus Christ, and to deprive the faithfull of the fruite, and veritie of the same Supper: in causing them to giue common bread onely, in stead of the body and blood of our sauiour Iesus Christ. The Doctors could as well recyte the euill shewes, as the Ministers do recyte the good, which be in their Supper: as the secrets, the new enterprises practised vnder colour and shadow of assemblies made in their said Supper. But to the ende the Ministers reproach not the Doctors, that Priests spake of armes, of contributions, &c. they passe it ouer with silence, and referre them to the thing it self: and wil content themselues to declare some causes, whereby they maintaine, that there is no truth in the same Supper, according to the institution of Iesus Christ: which are such as follow.

That in the Supper of the Ministers, and theyr like, no consecration can be made of the matter of bread & wine which are there proposed. And y for this cause, there is not in the same matter any change made, be it before, or in, or after the vse. And by consequence that the bread and wine in such a Supper, cannot be but common. That no consideratiō

is made in their Supper: hereby appeareth, first, that it belongeth not to all persons, to consecrate bread and wine in the Supper: but onely to those that by imposition of the Pastors and Bishops hands, are lawfully ordained according to the succession from the Apostles time, euen vnto vs. Now certaine it is, that the most part of the Ministers of the Church, called Reformed, be not ordained by the laying on of the Pastors hands, who haue the power by succession from one to an other since the Apostles. Whereof we must conclude, that such Ministers vsurping the office which pertaineth not to them, cannot make any consecration, and giue not by consequence but common bread and wine. Which article shall be spoken of, when we shall entreat of the sacrifice and Priesthood. Secondly, to make consecration of the bread and wine, it sufficeth not that the person be fit to consecrate the matter: but also it is necessary, that the lawfull Minister by a certaine meane, do make the consecration: to wit, by blessing, and pronouncing of certaine words ouer the matter proposed; euen as Iesus Christ hath first obserued it. And because the Ministers (albeit they were lawfully ordained, and that they had authoritie and power to consecrate) vse not the blessing and pronuntiation of certaine words ouer the bread and wine, (withstanding that which Iesus Christ first did, and then ordained to his Apostles and their successors to doo) they cannot take any consecration of the bread and wine, and that in them any change happeneth. Whereof it followeth, that they differ not from common bread and wine, and that such a feast and banquet is but common. And that it is blasphemy to attribute vnto it, the name of Christs Supper. Behold, why partly the Doctors haue said, that the Supper of the Ministers is a prophane and polluted banquet.

The Doctors admonish the Ministers to answer to purpose and plainly, to the demands by them proposed, which they haue not done: which is the cause that the Doctors, least they should trauell in vaine, haue not yet willed to impugn their answer: summoning them euen soones to answer.

answere what is proposed to them, without drawing backe from the Conference, which (they say) they affect so greatly. The first demaunde was generall for all the Sacraments: to wit, whether the Ministers did beleue, that two things were essentiall and necessary, to the consecration of the Sacrament: namely, the matter, or element, and the word.

The Ministers answered, that the Sacrament in it perfection considered, consisteth in three things, &c. They speake indeterminately: so that one cannot iudge, whether they vnderstand theyr saying of the Sacrament, which they call the Supper onely: or generally of all, as they were demaunded. Although because they alledge *Irenaeus*, one may coniecture, that they meant but of the Sacrament of the Supper.

Moreover it behoueth to note, that which they adde (in it perfection considered): to haue alwaies a starting hole, when speech shall be made of the essence of the Sacrament. The Doctors require that the Ministers answered to the question proposed generally of all the Sacraments. For there is lyke reason as touching the essence of the Sacraments in generall. And that they openly declare what things be essentiall, and necessary to a Sacrament, to be made a Sacrament: without speaking for the present of the perfection of a Sacrament, containing the essence and spirituall fruites, which be not of the essence of the Sacrament.

To the second demaund, the Ministers answered no more pertinently then to the first. And namely where the Doctors haue demaunded, whether it behooued to vse certaine words for the consecration of a Sacrament: and what word was necessary for the Sacrament of the Supper. The Ministers haue sayd, that the lowe and secret speaking of certaine words, addressed to the elements, was not the word necessary to the consecration of a Sacrament. But they demaunded not, whether it behooued to pronounce that word, with a lowe, or high voyce: but the Interrogatory

tory was, whether there be any words necessary to make the Sacrament, that one ought to pronounce over the matter, or in administering the matter: and that they might be such words for the Supper. And it is not sufficient to say, that the word, by which the ordinance of Iesus Christ is declared, is the word of the Sacrament: but it behoueth to answer, in what words consisteth that word, and when it must be pronounced.

As touching the sixth and principall demaund, the Ministers answered not clearly, and to purpose: but make a captious answer: by which one may conceiue what is their opinion of the presence & participatiō of the body of Iesus Christ in the Supper. And so temper they their saying, that there is no *Zuinglian*, nor *Almanists*, which confesseth not thereof as much, or more then they: To wit, that they are conioyned to our Lord Iesus Christ, & that they possesse him in the power of their faith, and by the operation of his holy spirite, to be made flesh of his flesh, and bones of his bones, &c. But this is farre off from the demaund: to wit, whether the faithfull in the Supper receiue into theyr soules, besides all the graces spirituall (among which is the communication with our Lord Iesus Christ) his true bodie and blood, really, truly, and substantially? And whether the Ministers in the Supper make not distinction of the substance contained and perceiued in the Sacrament, with the fruites thereof proceeding? And for more breuitie, the Doctors demaund, whether the Ministers do receiue, and approoue, that which *Caluin* hath written of the Supper, and of that they receiue thereof in his *Catechisme*, *Institution*, and other bookes.

As touching the seauenth demaund, the Ministers haue not vnderstood what hath beene proposed to them, touching the *Concomitance*: For they haue taken it, as if one demaunded, whether it were lawfull to receiue the Sacrament vnder one onely kinde or no. Whiche was not as then put in question. But suche a difficultie was proposed to them: namely, whether in theyr Supper, when

when one hath receiued the bread, before hee receiue the wine, he do participate of the true body of Iesus Christ, without hee be partaker of his blood, vntill hee haue taken the wine: or hauing eaten the bread, whether he hath receiued the body and blood, before he take the Cup? To which demands, to auoyd vaine blotting of paper, the Doctors admonish the Ministers to answer, without wandering, and to render open confession of their faith. And that the Doctors may knowe, what doctrine they ought to impugne or approue.

As touching the articles of the Masse, the Doctors reserve them to their proper place: which is of the sacrifice of the body and blood of Iesus Christ. After it shalbe knowne and proued that they be present in the Supper and holy Sacrament.

*The fourth of August, the
yeare aboue said.*

The Ministers answer to the writing of the Doctors, sent vnto them by my Lord the Duke de Niuernois, the morning, being 7. of August. 1566.



He Ministers leaving aside whatsoever is superfluous, and from the purpose in the writing of the Doctors, as be theye repetitions and reheatfalls: dissembling also their iniuries and accustomed scornings, (by which they much more proue the hate they beare to the truth, and the Ministers, then the questions by them propounded) will onely stay on the points which seeme to require some answer.

The Ministers first say, that they taxed not the Doctors to haue restrained the Church in a certaine place, but to a certaine company, and to the traditions giuen, followed, and by the same approued. And they magnifie God, that the Doctors doo now acknowledge the Catholique Church to stretch

stretch through the world : and that it is not inclosed in the boundes and limits of the authoritie, and traditions of the Romane Church : which the Ministers confesse to haue beene then much esteemed of the auncient Fathers, when errours, abuses, and vices, did not as yet there abounde, as since they doo. But now that all things almost are there corrupted, as well in manners, as in doctrine : and that nothing is there more odious, then the word, the light, the truth, and the power of God. The Ministers do say: that as the state of the same Church hath beene chaunged, so ought to bee also the esteeme and reputation in which it hath beene : adding therevnto, that in whatsoever degree of honor she hath bene formerly listed, she hath not neuerthelesse beene esteemed by the Fathers for the vniuersall Church, nor her Bishop for vniuersall Bishop: As by that which Saint *Ierome* wrote thereof to *Euagrius* : and by that which concerning the same, was determined in one of the Councells of *Carthage*, appeareth.

*Conc. 3.
C. 26.*

And as touching the reformed Church in *France*, the Ministers doo not say, that it is the vniuersall and Catholique Church, but only a member of the same: And that it hath its foundation, not vpon the opiniō or authoritie of men : but vpon the doctrine & writings of the Prophets & Apostles. Moreouer, as touching the protestations of Charitie and zeale, whereby the Doctors feare to bee forced vnto Inuectiues and pursutes which they make against the Ministers, and other the faithfull, by the example (as they say) of Saint *Augustine*, and other Bishops, which in time past solicited the Magistrates against the *Donatists* : theyr proceedings and fashion which they haue, and still doo vse towards the sayd Ministers, and faithfull, do evidently declare, that with false tokens they shrowd themselves by these examples. For as much as the Catholiques, whome they alledge, exhorted the Magistrate to vse all moderation and mildnesse towards the *Donatists* and other heretiques; and to assay all meanes to reduce them, before they came to the rygor of paines and iudgement.

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uoured to containe and repressle the fury of the people, and to hinder theyr open violence vpon them. Whereas they contrariwise, doo stirre vp against the Ministers, the people and Magistrates, by flaunder and false imputations, and by all other fashions & meanes they can inuent for this purpose.

Touching the Omnipotencie of God, and the definition thereof, which the Ministers haue proposed, drawne and extracted out of the bookes of Saint *Augustine*: the Doctors in theyr last writing, produce no new thing, to cause them leaue the same. For that they alledge of the Angels, which can do whatsoeuer they will, and by that meanes should be almightie as well as God (if the abouesayd definition of his Omnipotencie had place) is an example from the purpose, and which cannot prooue that there is in the Angels any such power, as in God. For certaine it is, that theyr will and power dependeth elsewhere, and that God ruleth ouer them, to chaunge, suspend and hinder them as he pleaseth, and as he can do in all other creatures. Which none can say of God, without blasphemy. Howsoeuer it be, If the Doctors will reprove the definition of Gods Omnipotency proposed by the Ministers, they deale not with them, but with S. *Augustine*: For as much as the said definitiō was word for word copied out of his writings.

The Ministers do maruell, that after they had so amply declared to the Doctors, what they thought of Gods Omnipotencie, and shewed, that it stretched not indifferently to all things which men in theyr foolish phantasies, may conceiue or imagine: the Doctors will estsoones harpe on that string, alledging that God can do wisely, what fooles do foolishly imagine. For manifest it is, that fooles can imagine many things which are impossible to God. As for example, that there is no God. *Psal.* 14. and 53. That hee is corporeall, as thought the *Anthropomorphites*. That the world is eternall: as thought the *Peripatetiques*. That there was two beginnings: as taught the *Manichees*. All which thinges, can no way without blasphemie be attributed to the

the Omnipotencie of God. But that which more contenteth the Ministers, is, that our Maisters, after so long and sharpe combat in this Article, and so ofren crying blasphemie, when the sayd Ministers proposed the truth thereof, are constrayned in the end to accord with them, and follow the interpretation and restraint which the Ministers themselves had giuen touching the Omnipotency of God: as it appeareth by a sentence of theyr last writing, whereof the words are such. The Doctors say: That all things imaginable to man, are possible to be done with God, without any exception: but of those things which imply contradiction, to be, and not to be. What reason then is there, that for the things (whereof the Ministers and Doctors agree, that they ought to be excepted out of Gods omnipotency) the Ministers in excepting them, be held for blasphemers, & not the Doctors, which say & confesse the selfe-same thing? Now this proposition that a naturall body (yea that of Iesus Christ) is in diuers places at one selfe-same instant, is in the ranke of things which imply contradictiō: as it hath bin already sufficiently proued. Therefore the Ministers cōclude, that the omnipotency of God cannot be referred & extended therunto.

The Doctors doe afterwards charge the Ministers with foure horrible blasphemies (as they say) grounding themselves vpon that which the Ministers in defending that one body could not be diuers places at one instant) haue said, that it repugned the truth, wisdom, and omnipotency of God. Which thing, the said Doctors finde so straunge, and farre from reason, that they would not vouchsafe to staie to refute it: thinking it was vnworthie of answer, and that it sufficed to haue recyted the same. Wherevnto the Ministers answer: that it is a very easie and readie meane, to rid them speedily of all the difficulties wherein they finde themselves wrapped, to say, that it is a blasphemy, and vnworthie of answer.

The Doctors yet make instance to the Ministers, and say: that it behooueth them to shewe by the word of God, that one bodie cannot be in diuers places at one instant.

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Wherevnto the Ministers esstoones answer; that it is for the Doctors to proue the contrary by one text of scripture: to wit, that one body may be in diuers places at one selfe-same instant: seeing that they are proponents in this Conference, & the Ministers respondents: and that neuerthelesse, they haue heretofore shewed them by liuely reasons, drawne from the scripture, and the essentiall proprieties of God, frō the nature of bodies, and the authorities of Fathers: that the thing in question was wholly impossible.

And touching the argument which they thus make, God can change the order which he hath established in nature. Therefore can he also cause that one body at one instant be in many places. The Ministers denie the consequence, and yeeld reason therof: for as much as such a matter should not onely change the order, but should wrap vp also a contradiction: the which, by the confessiō of the Doctors themselves, is excepted out the omnipotencie of God. The Doctors in the article following, do but reproach the Ministers, for they confound and obscure what had bene clearly proposed by the Ministers, in their last writing. By means whereof, let them make (if they will) more large an answer, and expound themselves better. Where the Doctors accuse the Ministers to haue maliciously concealed the word [*place*] in the matter of circumscription of a measured body: the Ministers say, that it was not needfull to adde that word expressly there. For as much as there is no man so ignorant, who (hauiug vnderstood that a body is circumscrip^t) but doth presently inferre, that then it is comprised in a place certaine.

As touching the Camell, if they be not contented with that alreadie said thereof, then let them reade what Saint *Ierome* hath thereof written, in his first booke against the Pelagians: who expounding the words of Iesus Christ, saith as followeth. In this hath the Lord not said, that it may be done: but hath compared one impossibilitie with another. For as a Camell cannot enter through the eye of a needle: so the rich shall not enter into the Kingdome of heauen. Now if thou canst shewe that the rich
man

man there entereth, it will also follow, that the Camell may passe through the eye of a needle. And alledge not vnto me *Abraham*, and the others, which we read in the old Testament to haue bene rich, and which being such, were entered into the kingdome of heauen, because they (well vsing their riches, and imploying them to good workes) haue by that meane ceased to be rich. Behold what *S. Ierome* writeth. The, as it is necessary (after the saying of *S. Ierome*) that for the saluation of the rich man, there be a mutation and changing in his heart; yea and that hee cease to be rich, to the end hee may enter into the kingdome of heauen: so also it behoueth, that there be a chaunge in the Camell, and that hee cease to be such: that he may be made to passe through the eye of a needle.

As touching the article following, the Ministers say, that by the grace of God, they may discerne the light from darknesse, and falshood from truth. Which is the cause, that they cannot approue, neither the arguments, nor conclusions of the Doctors, touching the being of one body in many places at one instant: being well assured by good and certaine testimonies of the scripture, that all whatsoever the Doctors will proue, not else-where proceedeth, then from the spirit of error and falshood. Which wil retaine by that meane, the impietie and Idolatrie, which hee hath formerly established in the world, to the ruine almost of all Christendome.

As touching the verbe [*Dierchesthai*] the Doctors finde themselues much hindred to saue their penetration: which they can no way found vpon the proper signification of that word: as hath bene shewed them by the passages produced vnto them, nor vpon any authoritie of the scripture.

To that which the Doctors alledge (to proue that faith commeth in part of our selues, & not wholly of God) that *Nemo credit nisi vultes*, (to wit, that none beleeueth but willingly) the Ministers answer: that (vnder our Maisters correction) it is nought to the purpose: for as much as this will and consent is of God: who worketh in the faithfull, both the will and the deed. Which thing *S. Augustine* in one of his Epistles, verie

2. Cor. 5.

well teacheth, where he saith: That when God calleth men to saluation, he findeth not in them any good will at all: but that he worketh and createth it in their hearts, if he wil finde it there. And that of S. *Paul* which the Doctors alledge, that we are cōworkers with God, serueth nothing for their purpose: For the Apostle speaketh not there but of the Ministry. And meant no other thing, then what hee writeth therof more clearly in the 2. to the *Corinths*, in these words: We are Embassadors for Christ: as if God exhorted by vs. And touching that which they adde, that none of all the auncient Doctors euer taught, that one body could not be in diuers places at one selfe-same time: The Ministers say yea. As they haue shewed in their former writings, where the passages of S. *Augustine*, *Ad Dardanum*: and in the 30. tract vpon S. *Iohn*, and others haue bene alledged.

The Ministers answered not but to two points onely, of all that the Doctors haue touched in theyr aduertisement. The first is, that theyr Sermons, theyr writings, theyr discipline obserued in theyr Churches, the censures which they passe for scandalous offences therein committed, the care which they, and the Superintendents haue, to discouer, re-prooue and correct them: the paine which they take to reforme whatsoeuer is disordered, and the publique prayers, which in all places they make to these endes: defend them with all good people: and iustifie them against the slanders of the Doctors. The second is, that the Doctors in theyr sayd aduertisement are deceiued, in that they haue said, that *Abraham* doubted of the promise. Which is wholly contrary to that which the Apostle in the 4. of the *Romanes* thereof writeth. Where, in these proper termes he saith: And he nothing doubted of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue glorie vnto God.

For answer to the Doctors last Obiection, made (as they say) agaynst the answer giuen by the Ministers to theyr former Question, vpon the matter of the Supper: Although the sayd Doctors, do faigne not any way
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to affect delaie in the Conference and Dispute of the Supper, and of the Masse: yet can they not perswade any person of any iudgement, that they haue not hetherto retyred, and doo yet drawe backe from entering thereinto. For notwithstanding some requests presented by Madame de Buillon and the Ministers, some declaration which my Lorde the Duke of *Niurnois* hath made therevpon, of his will and desire to bring them therevnto: yet by all the meanes aboue-sayd, hath it not beene possible to obtaine of them, that (all other thinges set apart) they would in good earnest, conferre with the Ministers of the two points aforesaid.

Which thing the Ministers perceiuing, and not desiring to depart from them, without conference first had thereof: haue often protested to dispute no more with them, till these two Articles were first decyded and resolued. And to this ende proposed certaine *Theses* by order and good methode, as well of the one as of the other: to the ende they should well aduise what in the sayd *Theses*, they would gainsay and withstand.

The Doctors hauing dissembled the same, in stead of pursuing of them, doo propose other friuolous and vnprofitable questions, taken and drawne from theyr Schoole diuinitie.

And although the Ministers had iust occasion to grieue, that theyr *Theses* were omitted by the Doctors: neuertheless, to the ende they should haue no more shadowe nor colour of delaie, the Ministers haue also answered to their last questions. But now in stead of following theyr Answers, and impugning of them, if any way they could: they propose againe newe questions, no lesse absurd and friuolous then the former. Whereby each one may euidently knowe theyr hypocrisie and dissimulation. And that pretending a willingnesse to conferre of the two foresaide pointes, they doo in the meane time, what in them possible lyeth, to drawe them from the Conference thereof: to the ende, it may breake off, before that

this matter be cleared. By meanes whereof, the Ministers for conclusion, and resolution of all the Conference, determine by Gods grace, to couch briefly by writing, and in the clearest manner they can, all what God hath taught them concerning the same; and what they have learned thereof by his word: as well to satisfie the debt and bond which they haue to God, and his honour, to obey my Lord of *Neuers*, and *Madame de Buillon*: as lastly, for the contentment and edification of the whole Church.

The Conclusion and resolution of the points, as well of the Supper, as of the Masse, containing a declaration of that which the Ministers beleue concerning the same: and teache thereof in their Church by the word of God.

Psal. 37.
28.



He end and chiefe felicitie of men, is to be conioyned with God, and to abide in him: For as much as it is the only meane by which all their desires can be contented and satisfied: and by the which also, their mindes and hearts can be plainly freed and deliuered, from the hard and cruel bondage of sinne, and of all the passions, greedie desires, feares & distrusts, which do assaile them. Which was the cause, why *S. Paul* placeth perfect beatitude, and entire repose of the blessed in this: that God is all in all in them, But for as much as men be naturally corrupt and wicked, and contrariwise God in all perfection, is pure and holy: the difficultie is to knowe and choose the meane, by which they may approach vnto him. Seeing that there is no societie betweene light and darknesse, nor any communion betweene righteousness and vnrigh-
1. Cor. 13. teousnesse. In them cannot this meane bee found: by reason, that of themselves they are wholly vnable, and vn-
2. Cor. 6. capable to relieue themselves from the miserie and curse, into which they be cast headlong. So that, beeing blinde of vnderstanding, they cannot know.

know their owne good : nor seeke it, being rebels and heart-hardened : and therefore of necessitie must they goe out of themselves, and seeke the aboue said meane in Iesus Christ : who was given them of the Father, to bee their righteousnesse, wisdom, sanctification, redemption, way, life, and truth. Then resteth it now to knowe, how they may bee vnited and conioyned with him. The Apostle dooth teach vs, that the same is done by faith, by which Iesus Christ dwelleth in our hearts, and abideth in vs : so that hee and wee are made one, and hee and his Father are one. *1. Cor. 1. Iohn. 14. Ephes. 3. Iohn. 17.*

Now, there are two principall causes of this faith, the one outward, and the other inward. The inward is the holy Ghost, who is called the spirit of faith : for as much as he is the Author thereof, and createth and bringeth it forth in the harts of men : mollifying and disposing them to receiue with all obedience, the word and promise of God, which is preached vnto them by the faithfull stewards, and Ministers of the same. *2. Cor. 4. 13.*

Which word, is the outward cause of faith. And as the same faith groweth, and riseth by degrees, euen so doth the vnion which we haue with Iesus Christ, and by his meanes with God : vntill (as saith S. Paul) wee all meete together in the vnitie of faith, and knowledge of the sonne of God, vnto a perfect man, and vnto the measure of the age of the fullnesse of Christ. *Rom. 10. Ephes. 4.*

The increase of faith is wrought by the working and power of the holy spirite, who was the first beginning and author thereof : and afterwards, by the continuance of the word purely preached and denounced : and finally by the lawfull vse of the Sacraments, ordained as seales for the certaintie and confirmation of faith, and assurance wee haue of the foresaid coniunction with God through Iesus Christ, and of the participation of all the good things, grauntes, gifts, graces, and blessings, which by his fauour are purchased and gotten for vs. As of the remission of sinne, of our regeneration, of the mortification of the flesh, and the lusts thereof.

thereof. To signifie which things, and more amply assure vs of the exhibition and enioying of the same, Baptisme was ordained of God: to the end, that in the water which is powred vpon our bodies, and in the promise of God which is therevnto added, we may behold (as it were with our eyes) the inuisible grace which God vouchsafeth vs, to wash and cleanse vs from our spirituall filthinesse, and to fanetifie vs, and make vs new creatures: As also to further assure vs alwayes of life eternall, and make vs growe in the hope wee haue thereof, by the participation of the flesh of Iesus Christ, crucified for our redemption, and of his blood, shed for remission of our sinnes: the bread and the wine are distributed vnto vs in the Supper, by the ordinance of Iesus Christ.

But as the Ministers acknowledge, that there is a vni-
on, and sacramentall coniunction betweene the outward
signe, and thing thereby signified: so (say they) on the
other side, that betweene them two, there is such a distincti-
on, that the one ought neuer to be confounded with the o-
ther: nor the spirituall thing in such sort fastened to the cor-
porall, (which representeth the same) that the one without
the other, cannot be receiued: or that the two by necessi-
tie bee alwayes inseperably conioyned together. Where-
of it followeth, that they erre, which will haue the bread in
the Supper to bee chaunged into the substance of the bodie
of Christ Iesus: And they likewise which will haue him to
be conioyned, and corporally vnited therevnto. So that
whosoever receiueth and taketh the signes, (bee hee faith-
full, or vnfaithfull) taketh and receiueth forthwith the thing
by them signified. Which error, with the most part of
others happening in this matter, proceedeth of not well
comprehending nor conceiuing what it is to eate the bo-
dy, and drinke the blood of Iesus Christ. Which thing
ought not to bee vnderstood, in sort as corporall meates
are taken and eaten, but after a spirituall manner onely:
as is declared in the sixt of Saint *Iohn*: which in this
consisteth; that Iesus Christ dwelleth in vs, and we in him:
and

and is done by the faith we haue in him: as teacheth S. *Augustine* in the 25. tract vpon S. *Iohn*, saying: *Why preparest thou the belly, and the tooth? beleene, and thou hast eaten.* And in the third booke and 16. Chapter *de Doctrina Christiana*: where he saith as followeth: *When Iesus Christ saith: except yee eat the flesh of the sonne of man, and drinke his blood, ye haue no life in you.* It seemeth that hee commaundeth to commit some great offence. It is therefore a figure, wherby we ought to vnderstand no other thing, but that it behoueth to communicate with the passion of the Lord: and to retaine in our memorie, that his flesh was crucified and wounded for vs.

The eating then of the flesh and body of Iesus Christ, is no other thing, then a straight coniunction and vnion wee haue with him: which is made by the faith wee adde to his promises. Euen as by the mutuall promises made and receiued betweene man and woman, the marriage is concluded, and settled betweene them. And although being so conioyned, they be sometimes by some occasion seperated, and removed the one from the other, as touching their bodies, yet for all that, do they not leaue to be one flesh, and one body, by meanes of the societie and matrimoniall familiaritie which is betweene them. In like case, albeit that Iesus Christ (with whom wee are conioyned and vnited by the faith and trust which wee haue in him, and his promises) bee as touching his bodie, resident in heauen, wee yet abiding vppon the earth; and that by meanes thereof, there is great distance and space betweene him and vs, as touching his bodie: that neuerthelesse hindereth vs not, to bee flesh of his flesh, and bones of his bones: that hee is not our head, and wee his members: that hee is not our husband, and wee his spowse: that wee bee not of one selfe same body: that wee bee not engrafted into him: that wee be not cloathed with him: that wee abide not in him, as the boughes and buddes in the Vine. And there is neither distance of times, nor places whatsoeuer it be: there is no difference of times, which can hinder such a coniunction,

coniunction, and that the faithfull eate truly his flesh, and his bloud. For as the auncient Fathers, albeit they were two or three thousand yeares before Iesus Christ dyed, yet left they not to communicate in his flesh crucified, and to eate the same spirituall meate which we eate, and to drinke the same spirituall drinke which wee drinke. The faithfull also which are come twelue or fiftene hundred yeares after, leaue not, what place soeuer they be in, to participate (as did the Fathers) in the same meate, and in the same drinke, which they haue done. And no other difference there is betweene the eating of the Fathers which were before the comming of Iesus Christ, and of them that haue followed him, but the reason of more or lesse: that is to say, that there is in the one, more ample and expresse declaration of the good will of God towards vs, then in the other. Whence must be concluded, that from the beginning of the world vnto the end, there neuer was, nor shall be other coniunction betweene our Lord Iesus Christ and his Church, then spirituall: that is to say, wrought by the spirit of God. For euen as there is but one faith in the Fathers and in vs, which respecteth alwayes on the one part and the other, our Lord Iesus Christ: so are we not also otherwise conioyned with him, then they haue bene. As then it is so, that the Fathers haue had no other societie nor communion then spirituall: It followeth thereof, that we also are not, nor can be otherwise, then spiritually cōioyned with him. Neuertheless it is not said, that wee and the Fathers are not flesh of his flesh, and bones of his bones: and that all together, doo not partake as well in his humanitie, as in his diuinitie. But that which wee say is: that all this participation which wee haue in him, is by the operation & vertue of the holy Ghost: which thing, Christ Iesus in *S. Iohn*, speaking of the meane of this coniunction, teacheth clearly, when he saith: *The things which I speake vnto you, are spirit and life.* And *S. Paul* also, when hee saith: *Our fathers did eate the same spirituall meate, and dranke the same spiritnall drinke.* Now when wee speake of this spirituall eating, common to vs, and to the Fathers:

Ioh. 6.

1. Cor. 10.

Fathers : it must not therefore be thought, that we reiect the holy Supper of the Lord , or any way thinke that the same vse of bread and wine is superfluous : no more then the vse of the water in Baptisme. For our Lord knowing the blockishnesse of our vnderstandings , and the infirmitie and weakenesse of our hearts , and through the pittie he hath of vs, willing to helpe and remedie the same : hath not contented to haue left vs the ministerie of his word , to assure vs of the participation which we haue in his flesh, & in his bloud, and in all the good things thereon depending : but hath also willed to adde therevnto , the signes of bread and wine, which he hath as seales to his word, to seale in our hearts, by the vse of the same, the faith we haue of the foresaid coniunction by his word. So that it sufficed him not to haue contracted a couenant with *Abraham* , by the word and promise which he made vnto him : but added moreouer therevnto the signe of *Circumcision* , as a seale , for more ample confirmation and assurance of the said couenant.

To the end then , that each one may vnderstand what is the Supper of the Lord, and what the Ministers do thereof belecue and teach : it is meete to consider and acknowledge in the same, three things. First the ordinance of the Lord contained in his word, and declared by his Ministerie, according to his commaundement : by which this holy ceremony hath bene ordained and established in the Church, for the edification and entertaining of the members thereof : which thing must bee diligently obserued, to haue it in that honour and reuerence as appertaineth; and not to place it in the ranke of other ceremonies , which haue no foundation nor reason to authorise them, but the onely will and tradition of men. Neuerthelesse heed must be taken, that by the institution, and ordinance , whereof we make mention, we vnderstand not, a certaine pronuntiation of words, or any vertue which is hidden in the same : as do the Priests of the Romane Church : who by ignorance and superstitious opinion which they haue, thinke to haue consecrated, and transubstantiated the bread and wine in the Masse, by the vertue of

of five words: *Hoc est enim Corpus meum.* For this is my body, breathed and pronounced over the Elements. Wherein they are greatly deceived and abused: for as much as the word which is the formall cause of the Sacrament, is not a word simply said and vttered, but a declaration of the institution and ordinance of God, made by the Minister, according to his commaundement: and a preaching of the death of Iesus Christ, and of the fruite thereof: by which, the hearts of the hearers are lifted vp vnto the contemplation, and meditation of his benefite, and their faith stirred vp and inflamed in his loue: and where the same shall not thus be done, it must not be thought, that the Elements be Sacraments. As *S. Augustine* in the 80. Tract vpon Saint *Iohn*, in these termes teacheth: Whence commeth this verue to the water, that in touching the body, it washeth the heart, sauing that it is done by the word: not because it is pronounced, but because it is beleueed?

Rom. 10. 9. This word is the word of the faith which wee preach. This (saith the Apostle) to wit: *If we confesse with our mouth, that Iesus is the Lord, and beleene in our heart, that God raised him from the dead, wee shall be saued.* And continuing his speech, hee addeth in the end these proper words: to wit, *This word of faith which wee preach, is that (doubtlesse) by which baptisme is consecrated, to the ende it might wash vs.*

Of this, as before, do the Ministers inferre two things. The one is, that the word of consecration is not (as is said) a simple pronuntiation, but a publike and manifest declaration of the institution and ordinance, and of the whole mysterie of the death of Iesus Christ. The other, that the signes and Elements consecrated, are not chaunged as touching their nature and substance: but onely as touching the vse and signification: and that onely, during the action wherein they doo serue. For to consecrate the signes (as the water in Baptisme, and the bread and wine in the Supper) is no other thing, then to depute and make them serue to

an holy and sacred vse, by the publike declaration of the ordinance of God, made to this ende : and not to chaunge them as touching theyr nature and substance . The which (vanishing away, and beeing abolished) there should remaine no more of the signe, nor (consequently) of the Sacrament. Euen so then, as the water in baptisme, after consecration, abideth water, without that the nature or substance thereof in ought chaungeth or altereth : So also the bread and wine in the Supper, remaine as touching theyr substance, such after consecration, as they were before : else should there not bee *Analogie*, nor mutuall agreement betweene the signe, and the thing signified. For what comparison or conformitie is there betweene the accidents of bread, and the truth of the body of Iesus Christ : Seeing that the accidents of bread, as the whitenesse and roundnesse, destitute of theyr substance, (as the Sophisters doo falsely imagine) could not nourish, nor sustaine the bodie : and by that meane, should not be proper to signifie, that the flesh and bloud of Iesus Christ doo nourish and sustaine our soules.

This then must bee holden for a thing resolved, that the bread and the wine abide in their substance: which thing is clearely proued by that which Iesus Christ (speaking of that hee had giuen his Disciples to drinke in the Supper) calleth it, namely : fruite of the Vine. Which cannot bee applyed to accidents, but ought necessarily to bee vnderstood of wine in it proper substance. Also by that which Saint *Paul* saith : calling the Elements of the Supper three seuerall times bread and wine : yea after they haue beene consecrated. Also by that which hee sayeth else-where : *Wee which are many, are one bread and one body : for as much as wee are all partakers of one selfe-same bread.* For there hee will teach vs by the comparison of bread and wine, hee proposeth vnto vs, that as it is composed of many graines, so pasted and mingled together, that one cannot distinguish nor seperate one from an other : So also ought all the faithfull in the Church

Math. 26

I. Cor. 21

I. Cor. 10

Church to be so conioyned and vnited together in one selfe-same body, that it seemeth and appeareth, they are members one of an other. Now very foolish and from the purpose should this comparison be, if the bread which we eate in the Supper, and vpon which this comparison is founded, were not true bread. Also by that which *Gelacius* Bishop of *Rome*, writing against *Eutiches* saith: The Sacraments (saith he) which we take, is a thing diuine: and neuerthelesse doth it not cease to bee substance and nature of bread and wine. Also by that which writeth *Theodoret* in his first Dialogue, and in these proper termes: *The Lord hath honoured with the name of his body and of his blood, the visible signes which doo represent them: neuerthelesse without changing the nature of them, but onely adding grace to nature.* The same Author in the second Dialogue, speaking likewise of the bread and wine, which are distributed in the Supper, saith as followeth: *After sanctification these mysticall signes depart not from their nature: for they abide in their proper substance, forme, and figure. By meanes whereof, one seeth and handleth them after consecration, nor more nor lesse then he did before.* Also by that which saith *S. Iohn Chrysostome*, writing to the Monke *Cesarius*, whose words are such. *In the Supper we call that which is presented bread, before it be sanctified: and after sanctification thereof, by the diuine grace, and meane of the Minister, it hath no more the name bread, but of the body of the Lord: neuerthelesse, the nature of the bread is there still remaining.*

By the passages aforesaid, as well of the holy scripture, as of the auncient Doctors, and others, which might be yet alledged for this purpose, it appeareth, that the bread and wine in the Supper abide alwayes (as hath bene said) in their proper nature and substance, as well after consecration, as before. And it must not be doubted, that the faith of the auncient Church hath not euer bene such: and that transubstantiation was not settled nor holden in the Romane Church for an Article of faith, vntill the time of *Innocent* the third.

To gaine say and reiect whatsoeuer hath bene said touching

ching the nature and substance of signes, which remaine after consecration, the aduersaries of this doctrine do ordinarily alledge, that which Iesus Christ saith, speaking of the bread in the institution of the Supper: *Take eate, this is my body*: And resting vpon the naturall, and proper signification of the words, they obstinately defend, that the substance of bread vanisheth in the consecratiō: and that there remaineth no other substance, but that of the body of Iesus Christ. The reason thereof is, because they obserue not the figures and maner of speaking; which be ordinarie and vsuall in the holy scripture, alwayes, and as often as the matter of the Sacraments is questionable. For then the name of the things signified, is ordinarily attributed to the signes, which do signifie and represent them: as the name of a couenant is attributed to *Circumcision*: because it was deputed to signifie and confirme the same. Gen. 17.
Exod. 12.

The Lambe, for like reason, is called the Passecouer: and Baptisme, the washing of regeneration: not because they bee like and semblable things, as the signes and mysteries signified by them: but for the conformitie that is betweene them, the signes (as saith Saint *Augustine*) take oftentimes the name of the things which they represent. The error then commeth, because they take and vnderstand the fashions and maners of figuratiue speeches, as if they were proper and naturall. Tit. 3.
Epist. 23.

Now that this kinde of speaking: *Take yee, and eate yee, This is my body*, is figuratiue, it appeareth by that which our Lord Iesus Christ addeth after the Cup, saying: *This Cup is the new Testament in my bloud, which is shed for you*. Where he calleth the Cup, Testament, and new Couenant in his bloud. Wherein it behoueth necessarily to confesse, that there is a figure, and that without the same, they cannot well vnderstand, nor fitly interpret the said passages: For it is a thing manifest, that a couenant (which is a contract and bargain betweene parties, made and conceiued vnder a certaine promise and word) is not wine. And neuerthelesse it is so called by figure: for as much as the wine which is distri-

R

bured

buted in the Supper, and as the seale, by which the said covenant is sealed, and the faith thereof confirmed. By such, and like manner, this sentence [*This is my body*] which is as much to say, as this is the new Testament in my body, which is giuen for you, must be vnderstood and expounded. For as by the effusion of his bloud, the new Testament was confirmed: so was it also by the death of his body. And a better Interpreter of the words of Iesus Christ, then Iesus Christ himselfe, must not bee sought for. For certaine it is, that what he hath said of the Cup, is as it were a glasse, & cleare and familiar exposition of that he had more briefly and obscurely said of the bread. This also is proued by that which S. Paul saith: *The bread which we breake, is it not the Communion of the body of Christ?* which is a manner of figuratiue speech. For as much as (to speake and vnderstand properly) the bread, which is a corporeall and materiall thing, is not the Communion which we haue in the body of Iesus Christ, which is a spirituall and inuisible thing. And neuerthelesse it is so called, because it is the signe thereof, to represent it vnto vs, and to assure vs of the same. As commonly we cal the signed and sealed Letter, which containeth the declaration of the last will of a man, his Testament: although it be not his Testament, but is properly the declaration, which he hath verbally made of his said will. But it is so called, because it is the instrument and testimonie thereof.

Now, as the scripture and auncient Fathers, as well to commend and aduance the dignitie of the signes, and to hinder therby the contempt of them: as for the agreement and likenesse which is betweene the signes, & the thing signified, haue sometimes attributed the name of the same things signified, to the signes which represent them: and speaking of signes, haue vsed figuratiue speeches. At some other times also haue they spoken of them properly, to take away all occasion of abuse thereof, and to hinder that in taking the signes without any distinction, for the things by them signified, men should attribute to them the effects, which appertain not but to the things onely which they signifie.

Of

Of these two diuers reasons, & maners of speaking, examples there are, as well in the scriptures, as in the auncient Fathers. Of the first, we haue an example in Circumcision, when it is called by figure a *Couenant*. *Gen. 17. 13.* And of the second, is there likewise an example in the 11. verse of the same Chapter: where Circumcision is properly called a signe of the *Couenant*. Another example there is, of the first maner of speaking which is figuratiue, in *Exodus 12. 11.* where the Lambe is called the *Passo-ner* of the Lord. And of the second maner of speaking which is proper, the example is in the same Chapter & 3. verse, where the blood of the lambe is named a signe. In like manner and sort, when in the scripture mention is made of the Supper, sometimes is it there spoken of bread by figure. As when it is called the bodie of Iesus Christ: or the Communion of the bodie, as before hath bene sayd: and sometimes is it also taken properly, as when it sayd: *Whosoener shall eate of this bread.* Also, *Let euery man then prooue himselfe, and so eate of this bread.* The like diuersitie in two manners of speaking, is oftentimes founde among the auncient Fathers, in the matter of the Supper: For sometimes they speake of bread by figure, calling it the bodie of Iesus Christ. As Saint Ciprian, when hee saith: that the bodie of the Lorde is taken with filthie hands, and his blood drunke with a prophane and polluted mouth. And when hee saith elsewhere that we sucke his blood, and fasten our tongues in the woundes of our Redeemer. And S. Ierome, when he saith: that *Euxuperius* Bishop of *Tholoz*, bare the bodie of our Lord in a little *Ozian Pannier*, and his blood in a *Glasse*. Saint *Chrysostome* also, when he writeth: that Iesus Christ doth not only suffer himselfe to be seene, but also to be touched and eaten: and that the toothe be fastened in his fleshe, and touched with the tongue. And Saint *Augustine*: With what care take we heede, when the body of Iesus Christ is administred vnto vs, that nothing thereof fall from our hands to the earth.

1. Cor. 11.

Sermon:
de Cena
dom.

Epist. ad
Rustic.

Hom. 6. ad
pop. An-

tioc.

Hom. 45.
in Iohn.

Hom. 27.

in 1. Cor.

Hom. de

Encenys. 5

Hom. 26.

All which, with theyr semblable Sentences, are figu-

Lib. 4.

Cont.

Marcion.

Lib. 2.

Epist. 3.

In liturg.

(up Psa. 3.

G. cont.

Adamant.

ca. 20.

Chap. 26.

in Math.

rative: and there is no doubt, but to well and fitly interpret
 them, they that read them ought to bee taught, that in the
 same, the name of the thing signified, is applyed to the
 signes which doo signifie the same: which thing may easi-
 ly bee gathered out of other sentences, and passages of
 the said Auncients: where speaking properly of the bread
 and wine, distributed in the Supper: they call them signes
 and figures. As *Tertullian*: Iesus Christ (saith hee) tooke
 bread, gaue it to his Disciples, and made his body: when hee
 saith: *This is my body*: that is to say, a figure of my body.
 And *Cyprian*: by the wine, is shewed the blood of Christ.
 Also in the Sermon which hee made of the Supper of the
 Lord: *As often as we do this, wee whet not the teeth to byte,*
but wee breake and distribute the holy bread in true faith: By
 the which wee distinguish the diuine and humane matter.
 Also in the Sermon hee made *de Chrismate*; The Lord
 hath giuen with his owne hands bread and wine vpon the
 table, on which hee made his last meale with his Disciples:
 but vpon the Crosse, hee gaue vnto the souldiers, his body
 to be wounded, to the ende hee might so much the more
 deeply imprint the truth in his Disciples: and that they
 should expound to the people, how the bread and wine
 were his body and blood: and how the Sacrament agree-
 eth with the thing, for the which it was instituted. And
 also how a Sacrament is made of two things, and there-
 fore is named with two names, and one selfe-same name
 is giuen to that which signifieth, and to that which is signi-
 fied. And *Saint Basile*: Wee propose the figures and pat-
 ternes of the sacred body and blood of Iesus Christ. And
Saint Augustine: The Lord feared not to say: *This is*
my body: when hee gaue the signe of his body. Also the
 Lord receiued *Indas* to his Supper, wherein hee commen-
 ded and gaue to his Disciples the figure of his bodie. And
 After hee had eaten the Pascall Lambe with
 his Disciples, he tooke bread, which strengtheneth the heart
 of man, and passed to the true Sacrament of the Passe-
 ouer.

To

To the ende that as *Melchisedeck* had done before in his figure, he should also represent there his true body. *S. Ambrose* : This Sacrament is a figure of the true body and bloud of our Lord Iesus Christ. *Chrysostome* : He hath prepared this table, to the ende he might shewe vs daily the bread and wine in mysterie and similitude of the bodie and bloud of Christ. And sometimes it happeneth, that one Doctor in this matter expoundeth an other. As one may perceine it in the conference of two passages : the one of *S. Augustine* already alledged : and the other of *Tertullian*, in the booke *De Corona militis* : where hee saith : Wee very hardly suffer any thing of our bread and wine to fall vpon the ground. And in stead of that which *S. Augustine* saith to the same purpose, he saith : (as hath before bene recyted) we carefully regard, that nothing of the body of our Lord, fall vpon the ground.

*Lib. 4. de
sacram.*

*Chap. 5. in
Psa. 22.*

Now as in diuers passages the auncient Fathers (as hath bin declared) have vsed the two foresaid maners, speaking of the Supper, now by figure, now simply and properly : so it is sometimes found, that in one selfe-same place these two manners of speaking have beene vsurped in their writings. As in a Canon of the Councell of *Nicee*, where it is said : *It was thus concluded of the table of the Lord, and of the mysterie which is thereupon : that is to say, of the worthy body and bloud of Iesus Christ. At the table of the Lord, we ought not to abide tyed here below to the bread and wine, which bee there proposed; but to lift vp our hearts on high by faith, and meditate, that on this holy table, is proposed vnto vs, the Lambe of God, which taketh vpon him the sinnes of the world; which is sacrificed of the Priests, and not slaine. And in communicating truly with his precious body and blond, we ought to beleene that these things be signes of our resurrection.* Whence we may see, how the Fathers in one selfe-same place, haue spoken properly, calling bread and wine, the signes and Elements, which be presented in the Supper : and also by figure, naming the same signes, the Lambe of God, which taketh vpon him the sinnes of the world.

By that which is said, touching the said two manners of speaking, they which read the scripture, and auncient Authors, ought to be admonished, carefully to regard, that for default of well distinguishing the places, where the said speeches are vsurped, they do not confound them: taking that which ought to be vnderstood by figure, as if it were spoken properly: and that which is said properly, as if it were vnderstood by figure. And it behoueth them alwayes to remember in the reading, as well of the scripture, as of the auncient Fathers, what S. *Augustine* hath written in his booke *De doctrina Christiana*. We must beware (saith hee) that we take not a figuratiue speech, according to the letter: For herevnto must that bee referred which the Apostle saith: *The letter killeth: and the spirit giueth life.* So that to vnderstand that which is spoken by figure, as if it were spoken properly, is fleshly wisdom. And in the end of the Chapter he hath one memorable sentence: namely, that it is a miserable bondage of the soule, to take the signes, for the things signified: and not to be able to lift vp the eye of the spirit aboue the corporall creature, to draw eternall life.

To come to the third part of the Supper, which is the spirituall and heavenly thing, represented & proposed there vnto vs, as well in the Elements, as in the whole action: the Ministers say, that it is Iesus Christ crucified, and offered on the Crosse to God his Father, for the whole and perfect expiation, and satisfaction of all the sinnes of the world. And that to make vs enioy the fruite of this sacrifice, and to apply vnto our selues the righteousness, forgiveness of sinnes, life, the grace of God, and all other fauours and blessings, which by the same sacrifice, haue bene purchased and obtained for vs: the word and Sacraments haue bene left and ordained for vs, chiefly that of the Supper: wherein, as in a picture, we behold Iesus Christ suffering for vs, the paines and sorrowes of death, paying our debts, cancelling and annulling the hand-writing which was contrarie to vs: bearing vpon him our malediction, to free vs from the same: and by his obedience reconciling vs to God his Father, and appea-
sing.

sing his wrath towards vs. All which things are represented and assured vnto vs in the Supper: when with a true faith we present our selues there, to celebrate the same.

The Supper then was not ordained to be a propitiatorie sacrifice (as the Doctors do teach, and as they falsly beleeue in the Romane Church) but to be a Sacrament, to the ende to renew and alwayes conserue the memorie which wee ought constantly to retaine of the death and sacrifice of Iesus Christe. Now, betweene a sacrifice, and a Sacrament, there is great difference. For as much as in a sacrifice, we present our oblations vnto God: and in a Sacrament, God contrariwise offereth and communiceth vnto vs, his graces and gifts. Also in a sacrifice for sinne, there is the death and effusion of the blood of the Host and sacrifice, and not in a Sacrament: but the onely perception and applycation of the fruite and effects of the sacrifice. In the Supper then, Iesus Christe is not againe sacrificed: but the fruites of his obedience, and merite of his sacrifice are there distributed and receiued by the faithfull.

Of the reasons aforesaid, do the Ministers conclude, that it is blasphemy and sacriledge, to call the bread of the Masse, of a Romish Priest, a wholesome host. And if for prooffe thereof, they wold alledge the Fathers, in whose writings is found, that they call sometimes the Supper an oblation and sacrifice: The Ministers answer, that first it nought appertaineth to the Masse of the Priests: between which & the Supper, there is no agreement. And afterwards, that what the Fathers haue said, they neuer vnderstood it of the propitiatory sacrifice: by which remission of sinnes is gotten and obtained. And they haue neuer beleeued nor thought, that there was any other sacrifice to appease the wrath of God, and obtaine reconciliation and agreement betweene him and men, then the onely sacrifice of Iesus Christ, made by him alone, one onely time vpon the Crosse. Three things then in brieffe, doo the Ministers say: first, that there neither is, nor can be other sacrificer of the new Testament, then Christ Iesus.

The reasons are, because there is none but he, of whom it hath bene said : *Thou art a Priest for ever, after the order of Melchisedeck*. Also there is none but he, to whom may agree, and be fitly applyed the conditions and essentiall qualities of a sacrificer, and the sacrifice : Which are, that the Priest be holy, innocent, without spot, seperated from sinners, and made higher then the heauens : which needed not to offer daily sacrifices, first for his owne sinnes, and then for the sinnes of the people. Also there is none but he, which is, nor could bee Mediator betweene God and men : which could satisfie the diuine iustice : which is capable to beare and sustaine the wrath of God : which could tame and conquer death : which by his death, and proper blood, could worke the confirmation of the new Testament : and which (to bee briefe) could in fauour and contemplation of his merits and dignitie, obtaine of God remission of sinnes, and the other graces needfull for them which trust in him, and instantly desire him.

Secondly the Ministers say, that there is no other sacrifice for sinne, but that of Iesus Christ : That he is the onely Lambe which beareth the sinnes of the world : that there is nothing but his blood, whereby our filthinesse is washed : To bee short, that God taketh pleasure in no other sacrifice nor oblation : and that hee requireth no other burnt sacrifice nor offering for sinne. And that therefore Iesus Christe (as it is written of him in the rolle of the lawe) is come, to doo and accomplish the will of God his Father.

Thirdly, they say of the sacrifice of Iesus Christ, that it was one onely, and once offered by himselfe : without that it was euer needfull afterwardes to repeate and reiterate the same, considering the perfection and vertue thereof, by which sinne is abolished, and absolute and eternall sanctification obtained to all the elect : as it appeareth in the 9. and 10. of the *Hebrewes*. By meanes whereof, no lesse blasphemy it is, nor a thing lesse contrarie to the doctrine and meaning of the *Apostle*, to approue the repetition and reiteration

ration of the sacrifice of Iesus Christ, then the pluralitie of sacrifices for sinne. And if the Doctors would (as they wotedly haue) to disguise and colour such an abuse, shewe forth their distinction betweene the propitiatory and applicatory sacrifice, saying: that the Priests pretend not in their Masses to sacrifice Iesus Christ for other end, then to apply the merite of his death to those, for whom they celebrate the same. The Ministers answered, that in so dooing, they should attribute vnto Iesus Christ, more then they do: because all the fruite of his sacrifice commeth vnto vs, by the application thereof. As healing commeth not so much by the consecution and preparation of the medicine, as by the application of the same.

Furthermore, the Ministers would willingly demaund of our Masters, by what meane the benefite of the death of Iesus Christ, was applied to the Fathers before his comming, seeing that as then they did sing no Masses? Well seeth euery man of any spirite or iudgement, that such distinctions are friuolous, and onely inuented to obscure the truth, and dazell the eyes of the simple and ignorant. For Iesus Christ who hath offered the sacrifice, is hee himselfe, which applyeth the same vnto vs, by his spirite, his word, and his Sacraments.

To returne then to their former speech, and declare why the Fathers haue called the Supper, and all the action thereof a sacrifice. It behoueth to note, that there are many sorts of sacrifices in the Supper: As the sacrifice of a contrite heart, offered by publike confession of sinnes which there is made. After the sacrifice of our body, there offered by publike prayer, which followeth the said confession. Thirdly, the sacrifice of praise there offered, when they sing Psalmes after the confession and prayer. After commeth the preaching of the Gospell, (which is called a sacrifice, *Rom. 15.*): then the confession and prayers ended, the Minister presenteth himselfe to the people, to preach vnto them the word of God. The Almes (which is an other kinde of sacrifice) was heretofore brought forth *Phil. 4.*
Heb. 13.

Chap. 10.

Epist 23.

*Contra
Faust. lib.
20. cap. 21.*

forth in the Supper by the faithfull: which would thereby testify, not only their remembrance of the graces & benefites of God: but also their loue & desire they had to relieue the necessities of their poore neighbors. Besides all these Sacrifices, there are yet in the Supper two particular sacrifices, whereof mention is made in the writings of the Fathers. The bread and the wine which were chosen and taken of the Almes, brought thither for the poore, and were consecrated; that is to say, deputed and appointed to the holy and sacred vse of the Supper. The other is the memorie of the death and sacrifice of Iesus Christ, celebrated and repeated in all the action of the Supper. The which, for this reason is called a Sacrifice by *S. Iohn Chrysostome*, vpon the Epistle to the *Hebrewes*, when he saith: *We make not euery day other Sacrifice, then that of Iesus Christ.* But rather (saith he correcting himselfe) we make the memorie of that Sacrifice. *S. Ambrose* calleth it the memorie of our redemption: To the end, that we remembring our Redeemer, may obtaine of him increase of his graces in vs. *S. Augustine* yet proposeth it more clearly, vnder a comparison which he bringeth of the dayes of the passion, and resurrection of Iesus Christ: which he thus applieth: when the Feast of Easter approacheth, we vse oft times this maner of speech: To morrow, or within two daies, we haue the passion or resurrection of Iesus Christ. That cannot properly be vnderstood of the day wherein Iesus Christ suffered death (which is long since passed): but onely of the memorie of his death, which is solemnized and celebrated, as this day, euery yeare. A little after, to appropriate his comparison, he addeth: Iesus Christ, hath not he bene one only time offered in himselfe? And neuerthelesse in the Sacrament of the Supper, not only on Easter day, but euery day also, is hee offered to the people. Also elsewhere: The flesh and blood of this Sacrifice, were before the comming of Iesus Christ, promised by the figures of Sacrifices. In the passion of Iesus Christ, they were giuen and offered in trueth: And after the Ascension of Iesus Christ into Heauen, they are celebrated by the

the Sacrament of remembrance. Of these and many other like passages, one may deduct, that the Fathers haue often called the Supper a Sacrifice: by reason that in the same, the memory of the Sacrifice of Iesus Christ is renewed and celebrated.

The name of Sacrifice, is by the Auncients often also applied to the Almes, which the faithfull brought forth in the Supper. As by *Iustin Martyr* in the second *Apologie*: by *S. Augustin* in the 20. chap. of the 20. booke *Cōtra Faust*: by *S. Ciprian* in the booke *de Elimosina*: by *S. Iohn Chrysostome*, *Hom. 46.* vpon *S. Mathew*. Which thing may also be verified by the Canō of the Masse it selfe, where it is said: We offer to thy maiestie part of thy gifts & benefits: which ought to be referred to the Almes of the faithfull, which the Minister in the name of the whole Church offered to God. They haue sometimes also called the prayers there made, Sacrifices. As *S. Ciprian* vpon the Lords Prayer. And *Eusebius* in the 7. of the Ecclesiasticall History. *Tertullian* in the 3. booke against *Marcion*: where, alledging that written in *Malachy*, [of the cleane offering], which ought to be made vnto God, from the rising of the Sunne, to the going downe of the same, saith: that ought to be vnderstood of the *Hymnes* and praises of God. Which *S. Ierome* (expounding the passage aforesaid) doth also confirme.

For conclusion of this matter, the Ministers say: that all the passages of the bookes of the Fathers: wherein mention is made of Sacrifice, in the speech of the Supper, ought to be referred to one of these kinds aforesaid. And that it shal neuer be found, that they haue said or written, or yet euer haue thought, that there was any other sacrifice * propitiatory, then that alone, which Iesus Christ in his owne body once offered vpo the Crosse for our redemption. And that by means therof, it is certain, that in y^e Christiā church, he ought to be acknowledged, the priest of the new Testament. And as touching the other sacrifices, namely: of a Contrite heart: of the Mortification of the fleshe: of Praises

* Iesus Christ
the onely sacrifice
propitiatory of the
new Testament.

The Sacramēt
improperly
termed a Sacrifice;
by reason of the
cōcurrence of
these 5. Christiā
Sacrifices
therin: namely:
Contritiō,
Mortification,

Praises, Almes
& celebration
of the memo-
ry of Christ.
Euery mem-
ber of Christs
Church a
Priest.

Praises and Almes: and of the shewing forth, and memo-
rie of the death of Iesus Christ: they say, that it general-
ly belongeth to all the Church to offer them: And that
there is no faithfull, nor any member in the whole bodie
of the Church, which in this respect, is not a Priest. As
saith S. Peter in the 2. Chapter of his first Epistle. And S.
John in the first Chapter of the *Apocalips*. And that we
ought for this cause, to offer in the Supper such Sacrifices
vnto God: As appeareth by the same Cannon of theyr
Masse, by them euilly vnderstood, and applied to the Sa-
crifice, which they pretend to make of the body & blood
of Iesus Christ; where it is said: For the which, we offer
vnto thee: or who offer vnto thee, &c.

Our saying of the Sacrifice, that it is common to all
the Church, to offer vnto God, Sacrifice of praise: ought
not to be slaunderously interpreted: as if we would con-
found the Ecclesiasticall Ministry, with the sayd Priest-
hood; and by that meanes, ouerthrow and disturbe the
order of the Church: attributing to each one, authoritie
and power to gouerne the same. For we know well, that
the callings be different among the people of God: And
that it is needfull, there be in the Church, Pastors, and
Doctors, and other Ministers (as Deacons and Elders) to
well guide and edifie the same: as well by the daily prea-
ching of the word, as by the carefull and diligent execu-
tion of other things which concerne their charges. But it
behooueth notwithstanding, to distinguish such callings
which be particular, from the Priesthood aforesaid: which
ought to be generall, and common (as is said) to the whole
Church.

The Masse is
a corruption
and ruine of
Christs insti-
tution in his
Supper.

It shall now be easie for all them, which will diligent-
ly obserue the things here before discovered, and shewed
forth by the word of God, to vnderstand and iudge, that
the Masse, such as is now celebrated in the Romane
Church, is a whole corruption and ouerthrowing of the
institution of the Supper, which Iesus Christ made, and
left in his Church. So that it should be now impossible to
acknowledge

acknowledge therein, one onely trace or marke of it first ordinance. For of a Sacrament which Iesus Christ left in his Church, to edifie and entertaine the same in a present memorie of his death, haue they made a sacrifice; whereby the remembrance of that of Iesus Christ, hath bin wholly buried and interred. And herein is there a marvellous thing, and worthy to be well marked. That is to say, that that which appertaineth not but to the sonne of God onely, and was impossible for any other but him to do: as to sacrifice for sin, to reconcile men vnto God, to appease his wrath towards them, and to make intercession, to obtaine for them his fauour and aide; the Priests do attribute to themselves. And that which to them was lawfull, and commaunded, and also possible and easie to do: that is to say, to solemnize the memorie of Iesus Christ, & in taking and breaking, distributing and eating of the bread, and drinking the wine, to shewe forth his death: they haue wholly cast aside. So that one may say, that the Priests do nothing of all that which Iesus Christ did, and commaunded to be done in the Supper. And that which he did vpon the Crosse, and that he neuer commaunded man to do, the Priests dare enterprise, and will do the same.

The errors and abuse, as well of *Transubstantiation*, as of the Priesthood, and expiatorie sacrifice, and of the repetition, of the same, which be the principall parts, and as it were the foundations of the Masse, haue bene heretofore confuted, and sufficiently conuincd by the word of God: and by the reasons which haue bene alledged in the declaration of the parts of the Supper. And nothing more remaineth to cast downe this Idolly, but to shewe, that that which is in the Masse, (besides the abuses aforesaid) is not better, nor better founded vpon the word of God. For the adoration which there is made of the bread and wine, is an Idolatrie, condemned and accursed of God. And it is no like, that Iesus Christ (instituting the Supper) would not haue ordained it, that *S. Paul* (recyting this institution, as he had receiued it of the Lord) would not haue taught it: and

The ende of Christs institution in the Sacrament, abolished by the Masse.

The Priest in the Masse most impiously vsurpeth the proper offices of Christ himselfe,

What Christ in celebration of his Supper hath commaunded, that the Popish Priests in their Masse neglect: and what Christ hath not commaunded, and is impossible for any but himselfe to do, dare they attempt to do,

and that the auncient Church would haue omitted the same, had it bene a thing wherein God had bene any way honoured.

Afterward, the seperation of the Priest from the people, is directly contrary to the Article of the faith, of the Communion of the Church: and to the ende, for which the Supper was ordained, which is to confirme and entertaine due societie among the faithfull, and to binde them alwayes more straightly one to an other. And none can say, but that it is an intollerable presumption, and a manifest contempt and disdain of the residue of Gods people. And a plaine mockery is that which the Doctos alledge to excuse and couer such a sacriledge: to wit, that the Masse of the Priests ceaseth not to bee good, when those that are there present will not communicate. For first it is forbidden them to eate alone in the Supper. And a Supper it is not, where there is not a Communion: as Saint Paul teacheth, reproouing the Corinthians, because they departed one from an other in the celebration of their Supper. *When (sayth he) yee come together therefore into one place, this is not to eate the Supper of the Lord: For euery man, when they should eate, taketh his owne supper afore.* And teaching in the ende of the Chapter, the forme which they ought to hold, hee sayth vnto them: *Wherefore my bretheren, when yee come together to eate, tarry one for an other.* Furthermore, oft times it happeneth, that there are not in their Masse, but the Priest and the little Clarke, which answereth him: whom they will not receiue to communicate with them. Also, how can they excuse the Masses which are sung in Monasteries: where the people are forbidden to communicate with the Monkes, which celebrate the same? Moreover, it is ordinarily seene in great Parishes of this Cittie of Paris, and else-where, euen vppon the dayes that the people Communicate; that they are seperated from the Priests, who do their businesse apart, and wil not vouchsafe to feed & communicate with them

vpon

I. Cor. II.

20.21.

upon one table. Also, what communion is there between the Priests and the people, seeing that in stead of breaking in the assembly, one selfe-same bread, (to the end that all the partakers thereof, should bee by that meane conioyned and more straightly closed in one body) each one hath his owne particular: the Priest, one more great, and the people, one lesse? Seeing also that the Cup is not any way distributed to them? Furthermore, what dutie do the Priests, to invite and exhort the people, to communicate with them? yea the Bishops themselves? who would at this day repute it great shame to communicate with crafts-men, and other inferior people.

To conclude, had the Doctors well noted the custome of the Fathers, which caused the *Cathecumenians*, & others there (not prepared to communicate) to depart the place where the Communion was celebrated: and that likewise which *S. Iohn Chrysostome* saith thereof: they would shame to defend such an abuse & impietie, as is that of their Masse. And that the people may not bee ignorant of that, which these holy Doctors thereof saith, we will translate the same, word for word. *It is in vaine that the daily sacrifice is made: It is in vaine that we abide at the Altar; there is no person which there communicateth. I say not this to the end that yee communicate in any sort soeuer; but that ye yeeld your selues worthy thereof: Art thou not worthy to communicate? so art thou not worthy to pray. Also a litle after: If some one were called to a banquet, should wash his hands, and sitting at the table, should not eate, nor taste ought of the meates which should there be serued: should he not dishonour and wrong him that invited him? had it not bin better he had not come there? Euen so it is with thee. Thou art come, thou hast sung the Psalme with the rest of the people: thou hast confessed that thou wast of the number of the worthy, in not departing with them which are unworthy. How then abidest thou, and doost not participate of the table of the Lord? Thou sayest I am unworthy. I answer thee, that thou art so: whereby also unworthy of the Communion of prayers.*

*In Epist. ad
Ephes.
Serm. 3.*

Thirdly the gobbets and offalls of Gospels and Epistles,
the

the Symbole, praier, & other peeces of the scripture, brought all confused, and not hanging together, said and proposed to the people in an vnkowne language (against the expresse commaundement of God, and without any edification of the congregation) is no other thing, then a vaine vsurpation of the name of God, against the expresse prohibition which he hath made thereof. And such robes are too straight and short, to couer the shame and filthinesse of the Masse.

Fourrhly, what an execrable abuse is it to say, that the Masse serueth to obtaine remission of sinnes; not onely for the quicke, but also for the dead? And that the Priests (passing yet further, not to forget, or leaue any blasphemy behind) do diuide their hoste into three parts: faigning one part to be for them in heauen: an other for them which are on earth: and the thirde for them in Purgatorie. For the Sacrament which is not ordained but for confirmation of the faith of the word: extendeth not further then the Ministerie, nor the Ministerie further then this life. As then it is so, that they which are in heauen, and they likewise whom they faine to be in Purgatorie, are dead and departed from this world: we must necessarily conclude, that as the word cannot be preached to them, so also the Sacraments cannot be administred to them. And if they be not administred to them, that they can profit them nothing.

An excellent note to proue the Masse a shifting forgery

The end of the Resolution.

Answeres to the last obiections proposed by the Doctors, touching the Supper.

THe Ministers say, that many things there are in the said obiections, impertinent to the matter in question: as that they demaund, how long the doctrine abode in it puritie, touching the Supper, and the other articles of Religion. Wherevnto they answere, that from the time of the Apostles themselves, there were heretikes and Antichrists: as *Ebion, Cerinthus, Simon Magus, the Samaritanes,* and

and others: who by their errors and heresies, went then about to pervert the Apostolique Churches, and corrupt the pure doctrine which was therein. Whereunto the Apostles, by all possible wayes, did manfully oppose themselves: reuoking and ouer reducing all things to their first institution, and foundation of the pure word of God: as we see, did *S. Paul* towards the *Corinthians*, and *Galatians*: whose Churches, although he had well planted and watered, were neuertheless corrupted in his life time, as well in manners, as in doctrine. And to that which the Doctors demaund, how long after the decease of the Apostles, continued the puritie of the doctrine and Religion in the Church of God, as well in the Article of the Supper, as in others: the Ministers answere, that so long time it there continued, as the word of God was followed and preached.

To that which the Doctors say afterwards, (trading the Supper celebrated in the reformed Church) that the Ministers abuse those that are there present, inought else giuing them, but nothing betweene two dishes: the Ministers answere: that this blason much better fitteth the Doctors, then them: because they present not to them whom they haue summoned to their Masses, but accidets of indiuisible waues, and the sight onely of the formes of bread and wine to feed them withall.

And litle after do they call their sacrifice of the Masse most precious: whervpon the Ministers grant that they haue reason so to exault it: & to attribute therunto, so precious and magnificall a tytle, for the great reuenewes and riches, which this precious sacrifice hath brought vnto them: wherof may well be said, that it hath bene vnto them a fleece, and golden Myne, more abundant then euer was that of *Iason*; or all the Mynes of the East. In as much as they haue made the world beleue (and chiefly the founders of Abbayes, Priories, and other benefices) that their sacrifices, were vaileable to them for the redemption, remedie, and health of theyr soules. Afterwards, without all shame do the Doctors call the Supper of the Lord detestable, because there is nought

therein offered (say they) but common bread & wine. Whereunto the Ministers answered, that in their Supper is truly presented bread and wine to the people; which after consecration, abide in their substance, as before: but they demie that therefore the said bread and wine be common: by reason (as heretofore hath bene amply declared to the Doctors) that by the preaching of the Gospell, and recytall of the ordinance of God, both the one and the other is changed (as is said) touching the vse, but not touching the nature.

To that wherein the Doctors do charge the Ministers, to make insurrections, conuenticles, conurations, conspiracies, and secret practises against the state of their Prince, vnder colour & pretext of their Supper; the Ministers answer, that the same was not to impugne their doctrine, but rather shamelessly to despight and slander them. And that the fidelitie of those of the reformed religion, hath bene knowne and proued, to the expense of their bloud, and losse of their liues. So that the King and his Councell, by his Edict, hath declared them to haue bene very faithfull and well affected subiects to his Maiestie. And wee must not maruell if the Doctors thus slander the reformed Churches; for as much as the Christians in all times haue bin accused of like crimes, by the enemies of the truth. As it appeareth by the Apologie of *Tertullian*, & the booke of *S. Augustine, de Cinitate Dei*: by the Tract of *Saint Ciprian* against *Demetrius*: and by the booke of *Arnobius*, which he wrote against the *Gentiles*.

But the Ministers much maruell, how the Doctors are so ill aduised, to alledge the suppers celebrated in the reformed Churches, to verifie their accusations; seeing that the same at this day, being throughout publikely done, in the eyes and presence of them that will behold them: there is nothing therein hidden, and whereof each one (if he will) may not easily be informed. But this is the zeale and great charitie of my Lords our maisters (whereof they haue heretofore protested, & that by inuocatio of Gods name) which so transporteth them to slander, without shame or shewe, those whose iustice in that matter, shall answere for them before God and men.

Touching

Touching that which the Doctors afterwards say, that in the Supper of the Ministers, no consecration is made, of the matter of bread & wine, which be there proposed. The Ministers do confesse, that the bread and wine which be truly in their Supper, are not consecrated in sort as the Doctors pretend to consecrate them in their Masse: For so they approve not such a consecration. But yet do they maintaine, that there is in their Supper, consecration of the matters aforesaid, in sort, as they in their articles, and resolution have heretofore very largely declared.

The Doctors for prooffe and confirmation of that aforesaid, do adde, that it belongeth not to all persons indifferently to consecrate the matter of the Sacraments; but to them onely, which are ordained by the laying on of hands of the Romane Bishops: whereunto the Ministers for answer, say, that the first point, they confesse: and also (as else-where they have said) that calling is necessarie to such a purpose. But they denie vnto the Doctors notwithstanding, that this calling is the imposition which they pretend: and the Ministers assure themselves, that their calling is more lawful, and better founded, then is that of the Doctors.

Whereas the Doctors propose in the article following, that the Ministers have not answered them clearly enough to their liking, touching the parts of the Sacrament, and of the word required for the consecration of the matter, which therein is. The Ministers answer, that there is no doubtfulness, obscuritie, nor any inuolution in their writings, saving that which the Doctors will finde therein: the iudgement whereof, the Ministers referre to the vpright readers. And yet they hold it not more straunge that the Doctors finde their writings obscure, then did Saint Paul, that his Gospell was hidden and couert, to them which perished. And in whome the God of this world had blinded the mindes.

To that of the presence of the body of Iesus Christ in the Supper, for which the Doctors require of the Ministers, a more large declaration, then that they have given in theyr former answer.

The Ministers say, that they have thereto clearly answered, albeit the Doctors be not satisfied with their answer whereat they nothing wonder, knowing well it is not their custome to be contented, if one yield not to them what they demand, and desire. Which the Ministers have not determined to do, much lesse to exceed in their answer the limits and bounds of the scripture, be it in this article of the Supper, or in others: but rather to follow, as neere as possibly they can, the phrase and manner of speaking of the same. By means whereof, for full answer, the Ministers acknowledge no other eating of the flesh and blood of Iesus Christ, be it in the Supper, or out of the Supper, saving that which Iesus Christ himselfe declareth in the sixe Chapter of Saint Iohn. *Who so ever eateth my flesh, and drinketh my blood, hath evernall life. Also, He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Also, As the living Father hath sent me, so live I by the Father: and he that eateth me, even he shall live by me.*

To the last Article, which is of *Concomitance*, the Ministers answered, that the demand of the Doctors was not so hard but that they had well conceived in. But they dissented the same, because they would not be so true to speake and write of such dreames. And they well thought that the Doctors were subtile enough, to vnderstand that in their denying *Transubstantiation*, it was not to prove their *Concomitance*. Now for their satisfaction, they adde, that they will know no more then that which Iesus Christ himselfe hath taught in his word. That is to say, that in the Supper to participate in his flesh crucified, and blood shed for the remission of sinnes, it becometh to take and eate the bread, & drinke the wine which be administred, without any way diuiding or seperating the same. Which thing is also forbidden by the Canons, *De Consecr. Dist. 2. C. C. omne Crimen.*

Finished on Wednesday the 14. of
August in the yeare aforesaid.

This writing being sent, the Ministers went shortly after towards my Lord of *Nemours*, to shew unto him, that they for theyr part, had largely treated of this matter: but they well perceiued, that the Doctors by theyr friuolous and impertinent questions, hitherto sought not, but to passe away the time, without ought doing in the decyding of the Supper, and of the Masse. And albeit they fayned, that such demands did serue for a preparatiue to this dispute: yet was it to no other end, but not to enter therein at all: and to hold things in suspence, vntill length of time should begin to be troublesome: and by that meane, all should break off. That his lyking might be to make the Doctors vnderstand, that without turning this or that way, they should come to end the difference: refuting that which the Ministers had maintained of the Supper, and supporting that which they had condemned in theyr Masse. Which thing he promised them to do. Of which promise, began the Ministers to hope thence forward for some profitable matter, and setting to the edification of the Readers, and rooting out of the greatest abuse and error that is in the *Romane Church*. Nevertheless, shortly after was it bruted through the *Citie*, that Doctor *Vigor* was fallen into a very dangerous disease, and wherof was no hope he should hastily recouet: which made the Ministers feare, that they were frustrate of theyr hope. And yet more did they feare, when they vnderstood, that the Doctor *de Saintes*, was the same time departed from *Paris*, and gone towards *Monsieur* the Cardinal of *Lorraine*. For they could not otherwise presume, but that they shuld make a long and vnprofitable aboad at *Paris*: not hauing where withall to imploy theyr time. Considering, they were not there but by accident: to wit, that *de Spina* was come thither, to passe further, and make a voyage into *Avignon*: and the other, who was Minister of the Church of *Orleans*, was lately come forth of prison, where he had bene brought, in the Moneth of *Iune* next precedent, vpon a false accusation, suborned against him by the enemies of Gods Church, which charged him to be author of a pernicious and wicked

booke, written against the obedience, due to Kings and Princes. Therefore was it very hurtfull for him to sojourne so long a time, in a Citie, whither hee came against his liking.

For these causes, they purposed to returne towards my Lord of *Nevers*, to shew vnto him, the things aforesaid: and tell him, that *De Saintes* (who might haue stayed and ioyned some other with him in the stead of *Vigor*) was departed thence, without making it knowne when his returne would be: that it was not reason, they should stay there, being incertaine of that which they had to doo: and considering that their Churches had need of them, to execute therein their charges: and that they desired the same. Notwithstanding, in the end they found it better to suffer an inconvenience, and to abide there, vntill my Lord of *Nevers* departed from *Paris*: as in the end of the Moneth of August he should goe to his owne land called *Contomiers*. For seeing the Doctors were then absent, (the Lord of *Nevers* being departed) the Ministers could doo nothing: not hauing whom to write vnto, nor with whom to conferre.

These remonstrances being liked by the said Lord, hee gaue them leaue to depart by writing, signed, *Lodouico de Gonzague*: and below, *Varin*: Secretarie. Dated 26. of August: wherein were declared the occasions, here before touched, and remonstrance of the Ministers: with promise made by the said Lord, to cause the answeres which the Doctors would make, to be brought vnto them. And that by the meane of *Monsieur de Bucy, S. George*, who was charged with this businesse. Also, the Ministers promised to be readie, were it to returne to *Paris*: or else to answer from the place where they should be, as often as the Doctors should write.

These things thus done and passed, the Ministers returned presently after; supposing to haue some speedie newes from the Doctors. But they haue attended, and yet do attend, without that there hath bene any appearance thereof. And they vnderstood nothing of that matter, sauing that many seuerall writings were afterwarde cryed and solde through

through the Citie of *Paris*. In the tytles whereof, some found
meane to enterlace the word [*Conference*], to make shewe
vnto the world, that it was something, touching the former
disputations. And such a subtiltie indeed was not without
great profit to the Printers. So great desire had men to know
the truth of the thing. For contentation of whom, we haue
thought meet, to bring to light what was done concerning
the same: reseruing to another time, to publish what the
Doctors (when they shall do it) shall write against it: and
what the Ministers also will therevnto answere, if they can
recouer the same.

In the meane time shall each one be admonished to
make profit of that which is here contained. And to pray
the Father of lights, to shed more & more the brightnesse
of his spirit vpon his Church, to the true vnderstanding of
his holy word: for the restauration, and aduancement
of the spirituall kingdome of Iesus Christ his
sonne, our Lord. So be it, the 8. of No-
uember, 1566.

F. X. N. Y. S.



A briefe Table of the titles of the Acts
of the Disputation.

THe Preface containing the occasions of the Dispute following.

The first day of the Disputation, which was Tuesday the 9. of Iuly, 1566. touching the assurance one ought to haue of the word of God: and of the meane to knowe what is the word of God: and to discerne betweene the bookes of the Bible: to call the one Canonicall, and the other Apocriphe.

The second day, being Wednesday, the 10. of Iuly, touching the same matter: with the resolution of the Doctors, concluding, that it is by the authoritie of the Church, that the holy scripture is knowne to be the word of God: And the resolution of the Ministers to the contrary: That it is the spirite of God which sealeth and imprinteth the assurance therof in the hearts of the elect.

The third day, being Thursday, the 11. of Iuly, containing the demaunds and answers vpon the Creede of the Apostles: and why it is so called.

The fourth day, being Friday, the 12. of Iuly: comprehending the resolution of the Doctors: concluding, that it is by the tradition of the Church, that one is assured of the Creed of the Apostles: And that of the Ministers, tending to this: that it is knowne by the conformitie which it hath with the holy scriptures.

The fift day, being Munday, the 13. of Iuly: where is the beginning of the disputation of Gods Omnipotencie: vnder the conuert whereof the Doctors do ground foure points, contained in the 63. Page. On this Omnipotencie, and the points aboue said, the disputes following: as well by word as by writing, were continued.

The sixt day of the Dispute, Tuesday the 16. of Iuly.

The

The Table.

The Ministers answer to the objections of the Doctors, given on Tuesday the 16. of July.

The reply or objection of the Doctors, against the answer of the Ministers, touching the article of Gods omnipotencie, on Saturday the 20. of July.

The answer of the Ministers to the writing of the Doctors, sent to them, by my Lord the Duke of Nevers, the 22. of July, about five of the clocke in the evening, the yeare, 1566.

The reply of the Doctors to the writing of the Ministers, sent to them by my Lord the Duke of Nevers, the 25. day of July, about 8. of the clocke in the evening, the yeare, 1566.

The Resolution of the Doctors, touching the article of the Almightyesse of God: in respect of the foure questions proposed by them to the Ministers. Which serue to the understanding of the reall prẽsence of the body and bloud of Iesus Christ in the holy Sacrament.

The articles proposed by the Doctors for the next, and other conferences following, according to the order of the said articles.

The answer of the Ministers to the writing of the Doctors, sent to them by my Lord the Duke of Nevers, the 28. of July, about seven of the clocke in the evening, the yeare, 1566.

A brieve resolution of all the answers and discourses which the Ministers have made upon the matter of Gods omnipotencie, in the conference which they have had with the Doctors.

The answers to the preface of the Doctors questions.

The answers to the questions proposed by the Doctors, touching the Supper.

A brieve reply of the Doctors against the last answer of the Ministers, sent to them by my Lord the Duke of Nivernois, the first of August, at 7. of the clocke in the evening. Anno. 1566.

A brieve aduertisement of the Doctors, upon the resolution of the Ministers, touching the omnipotencie of God.

The objection of the Supper by the Doctors, against the answers of the Ministers.

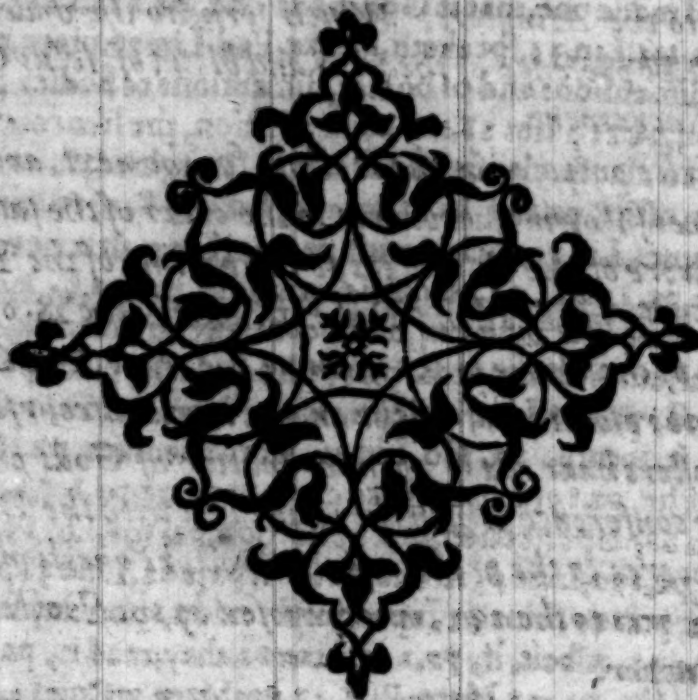
The answer of the Ministers, to the writing of the Doctors, and to them sent by my Lord of Nivernois, Wednesday morning, the 7. of August. Anno. 1566.

The Table.

The constitution and resolution of the points, as well of the Supper, as of the Masse, containing the declaration of that which the Ministers believe, and teach in their Churches, by the word of God, concerning the same.

Answers to the last objections, proposed by the Doctors, touching the Supper.

FINIS.



Errata

Page 2. line 20. For some others, reade any other. Pa. 6. lin 1. next after prayers, read therof. Pa. 26. lin. 7. for therefore, there. Pa. 35. li. vlt. for a it appeareth, as it appeareth Pa. 39. li. 20. for Ood, God. Pa. 48. lin. 31. Or whether ther e any, Or whether there be any. Pa. 70. li. 13. After it may be, put in [only] Pa. 71. li. 11. but those, then those. P. 73. li. 2. put out not. Pa. 74. li. 3. Angelius, Angelus, Pa. 74. li. 29 Hypostali, Hypostasy, pa. 78. li. 33. antecent, antecedent, pa. 80. li. 37 without place, with place. pa. 83. li. 29. diuers vertues, a diuers vertue. pa. 84. l. 30. within, [with him] p. 85. li. 36. Pamachiuns, Pamachius. p. 86. li. 27. Cirell, Cyril. pa. 87. in margine, Sect 39. Sect. 29. pa. 88. li. 17. read in the margin, Hebr. 4. 14. pa. 89. li. 22. put out is. pa. 91. li. 29. spiritualtic, spiritualitie. pa. 92. li. 16. Theodorer, Theodor. pa. 92. li. 21. things better cleared, and things better cleared. pa. 94. li. 2. summoning, cytation, li. 5. these words [they said to be done] should be in the margine, and not in the text. pa. 103. Lin. 25. the terme piercing, the terme of piercing, pa. 105. Li. 16. these, those, pa. 110. Li. 11. that God made one, that if God made one, pa. 111. Li. 15. Acrilem, sterilem. pa. 114. Lin. 33. speaketh, speake. Ead. Lin. 36. piace, place. pa. 115. Lin. 33. dimensions and of bodies, dimentions of bodies pa. 116 Lin. 12. God, God, pa. 119 Lin. 28. the contradiction, the like contradiction, pa. 120 Lin. 10 clausa, clausz. pa. 121 Lin. 24. Imagined, Imagine, pa. 122. Li. 10. ostijs, ostijs, pa. 126 Li. 22. into, in, pa. 127 Lin. 11. Fantasmaticques, Fantastiques, Lin. 19 wicith, with, pa. 129, Lin. 7, that heauens, that the heauens, pa. 136 L. 34. inequitie, iniquitie. pa. 139. L. 1, of, for, pa. 140. Lin. 33. number & different, number & fashion different, pa. 151. Line 7 withstansteth, withstandeth, pa. 155. lin. 7. placle, place, pa. 156. Line 24, God, God, pa. 166. Line 4, depriuation, deprauation, pa. 173, Line 34, scripture, scripture, pa. 180, Lin. 34, words, workes, pa. 183, Lin. 14, but they, but he, pa. 191, Lin. 23, pure care, due care, pa. 195, Lin. 7, fanets, famels, Lin. 22, imperfection, in it perfection, pa. 196, Lin. 25, reception, receiuing, pa. 200, Line 6, Artice, Article, pa. 202, Line 34, vincentin, vincentium, pa. 207, Line 31, vpon solid reason, vpon any solid reason, pa. 209, Line 33, Albeit, if, pa. 219, Line 22. they, read it, pa. 220, Line 26, spake, speake, pa. 232, Marg: Psal. 37, 73, Marg. 1 Cor: 13, 1 Cor: 15, pa. 233 Line 10, and he, as he, pa. 237 Line 12, hath as scales, hath put as scales, pa. 240 Line 24 for the name bread, reade the name of bread. Pa. 250. Margin, right vnder Cap. 10. reade Hom. 17.